3 1761 02091594 8

CHRIST'S ECONOMY

THE LIBRARY

of

VICTORIA UNIVERSITY

Toronto

IN THE FOLLOWING PAGES ARE SET FORTH THREE THINGS, ALL WHOLLY NEW OR, AS IS BELIEVED, MARKED ADVANCE ON EVERYTHING HERETOFORE GIVEN—

1. RULES FOR THE CONDUCT OF THE MATERIAL WORK OF THE CHURCH, AS TAUGHT BY JESUS CHRIST;

2. DEFINITE SUGGESTIONS FOR WORTH-WHILE CHRISTIAN WORK BY MEN OF CHURCH PEWS; AND

3. PRACTICAL PLANS FOR THE FUNCTIONING AND SUBSEQUENT MANAGEMENT OF THE MATERIAL WORK OF THE INDIVIDUAL CHURCH.

CHRIST'S ECONOMY

Scientific Management of Men and Things
In Relation to God and His Cause

By

EUGENE M. CAMP

One of the Founders of the Seabury
Society of New York.

With Introduction by

THE RIGHT REV. CHARLES S. BURCH, D.D.
Suffragan Bishop of New York.

1916
NEW YORK
THE SEABURY SOCIETY
52 East 25th Street

BV
772
C3
EMMANUEL
STOR

Copyright, 1916, *by*
THE SEABURY SOCIETY OF NEW YORK

132333

SEVEN ECONOMIC BURRS

I.

Work for Christ and men is God's scientific prescription for love of Christ and men.

II.

God blesses men who serve, as He does not bless men who are served. Some men do tasks in order to do them their way. Such save the way—and rob some worker of God's blessing.

III.

The men of a parish are like locomotives in a railroad yard. Evangelists and firemen may kindle fires in fireboxes, but there are no dividends until there are definite plans and work—tracks and engineers.

IV.

The Church long ago learned to add up money. Now it is learning to add up men.

V.

It is the task of ministers to make men see; of laymen to make men do. Laymen may take up either task, but many feel they ought not to take up the "see," and leave the "do" undone.

VI.

A man doesn't pray for,
Things he doesn't pay for.

VII.

Coming is getting, and getting without giving is death. Going is growing, and growing with giving is life.

THE TEXT OF THIS TEXTBOOK

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

FOREWORD

By the Rt. Rev. Charles S. Burch, D.D.

Christ's Economy is an earnest and sincere effort to place before the laymen of the Christian Church practical ideals and methods by which the almost limitless and largely unutilized lay power of the Christian world may be set in motion for larger achievement for Christ's Kingdom on earth.

The book aims to reveal the scientific management which the author, with no little force and clearness, maintains that Jesus Christ used in its fulness in His earthly effort to plant and nourish the seeds of His Church in the world of men.

The book is, as the author states, not a recital of the shortcomings of the Church, but a virile argument for a closer and more loyal adherence to the means and methods employed by our Lord "in turning the hearts of the disobedient to the wisdom of the just"—in extending His royal sway in the hearts of His children.

Christ's economy of method, His saving of wastage in lay power, the divine immediacy of all His effort for the upbuilding of God's Kingdom—those potent spiritual and material forces which no one of us dares minimize—Mr. Camp, with evident sincerity, believes have been and are still all too largely overshadowed and neglected.

I, who have been asked to write this Foreword,

can but agree with this main contention of the author, can but respond to this dominant note running through the author's work, can but appreciate the cogency of Mr. Camp's argument that only when men come to recognize the necessity of the "lost half of the Gospel"—the *going* and the *doing* as well as the *coming* and the *seeing*—will men come into the full light and meaning of what the Son of Man came to earth to accomplish.

The chapter on "Leadership and Followship" is particularly to be commended for its excellent suggestions and sane counsel, as is the treatment of those most important phases of the book, "Church Extension" and "Making Use of Laymen." The chapters treating of religious effort in rural districts will be found helpful to those interested in this most difficult phase of the Church's life and effort.

Christ's Economy will stir and stimulate even those readers who may find themselves unable to agree with many of the author's conclusions.

As one who knows, I bear testimony to the fact that some work entered upon by laymen of New York, of whom the author is one, on lines of Christ's economy—putting what the author calls Christ's scientific management to the actual test—has attained a large measure of permanent success.

Mr. Camp has enjoyed a wide experience in the field of lay effort. As an active Christian worker, as the head of a long-established bureau for the dissemination of religious news, as editor, author, organizer and speaker in many regions of Christian endeavor, the writer of Christ's Economy has

gathered to himself an equipment for the production of this book such as relatively few laymen may claim.

In ending this brief and inadequate Foreword, I desire to express the help and stimulus that have come to myself in reading and again re-reading the advance sheets of the book which I hope will win a large and continuing list of readers.

CHARLES S. BURCH.

Easter Even, 1916.

TO ALL WHO READ THIS BOOK

During the past few years industrial, commercial and governmental work has profited much from scientific management of their plans and problems. During the same period Christian work has profited to a small extent by attempts at the same management. In this connection a fact of supreme importance has been discovered.

That fact is that Christ taught scientific management of men and things in relation to God and His cause, and that that management which solves the problems of the Church, solves also the pressing human problems of industry, of commerce, of government.

Those who advocate better methods in plans and work of the Church must not be classed with those who put the material above the spiritual. Neither must they be counted as favoring institutional parish work as substitute for spiritual work, or with those who profess to think social service a sufficient expression of the Christian life.

This book is believed to contain the first words to relate scientific management of Church affairs to Christ's teachings in the Gospels and Acts of the Apostles. If it be the first, it will not be the last. Further words will be written, and new lessons will be learned.

The question is asked whether it is scientific management that is meant. Is it not practical man-

agement? Is it more than business cleverness? The answer is that Christ's instruction and example for the conduct and treatment of men, to bring them into right relation to Him, accord with the laws of psychology. His instruction and example invariably recognize the laws governing and controlling inanimate things. Because they do so they are more than practical, more than clever. They are scientific—therefore, scientific management of men and things.

This book is not a recital of the shortcomings of the Church. It is not an argument. The book contains a few visions, but not many. It is a series of stories of Christian achievement, with particular reference to the method and manner of such achievement. It is therefore Church news. Examples are not given. To give them would unduly extend the contents. In all cases, however, examples can be given to all who apply for them.

Men to whom I am indebted in special degree for helps in the making of this book are so many that I have space to mention only a few. They include the late Roscoe A. Davidson of Holy Cross Church, North East, Pa.; the late Henry R. Elliott of the West End Presbyterian Church, New York; the late General Thomas J. Morgan, corresponding secretary of the American Baptist Home Missionary Society; the Rev. John M. Harper of Gladstone, N. J., helpful indeed in the chapters on rural economy and achievement; a great number of journalists, including the late Charles Emory Smith, Ambassador to Russia; and about one hundred lay-

men, with whom I have engaged in Christian work. Rarely have these men known the lessons they imparted, but from them came by far the most helpful instruction. In another way and form, my experience illustrates the strategic value of the Christian Institutes, and of the functionalized parish and parish master plan.

The late Rev. Dr. William R. Huntington of New York created six or seven places on the staff of Grace Parish, and offered them to recent seminary graduates, that they might receive training before taking parishes of their own. Asked one day whether the deacons received any real help, Dr. Huntington replied that he did not know, but of one thing, however, he was sure. That was that he himself learned many things from the deacons. I do not know how worth while to them was the experience of these one hundred laymen who worked with me, but I do know that to Christ's economy, and to reports of achievements set down in this book, they were of inestimable value and service.

TABLE OF CONTENTS.

Chapter	Begins on Page
Seven Economic Burrs	3
Text of This Text Book	4
Bishop Burch's Introduction	5
To All Who Read This Book	8
GENERAL.	
Christ's Economy	15
PAROCHIAL ECONOMY.	
A Parish and Its Functions	24
Society and Parish Masters	30
Christ's "Come" and Christ's "Go"	38
Leadership and Followship	43
Making Use of Laymen	50
Salaries for Laymen	55
Large Churches or Small	59
Church Buildings	62
A Parish and Changed Population	69
Community Service Centres	74
Community Welfare Weeks	85
INDIVIDUAL ECONOMY.	
Personal: The "Big Four" Tasks	91
ASSOCIATIONAL ECONOMY.	
Official and Unofficial	99
Societies of Laymen	103
The Church Beyond the Walls	111
Laymen's Location Societies	114
THE CHURCH IN THE COUNTRY.	
The Rural Church Problem	121

RURAL CHURCH ECONOMY.

Covering a Township..... 127
Rural Community Service..... 130
A Rural Public School..... 135
Helping a Village..... 138

CHURCH EXTENSION.

Church Extension: A Society's Problem.... 142
Church Extension: The Parish's Problem... 153

GENERAL.

Revivals of Religion..... 158
Publicity—Daily Newspapers..... 163
Publicity—Religious Periodicals..... 167
Getting, Giving and Using Money..... 171
Creed of the Candlestick..... 175

MAY THEIR TRIBE INCREASE!

If a man's wife thinks her husband ought not to take up personal work for God and men, such man has his field of effort cut out for him. It is home missions. If his wife is right, as may be she is, a man's duty is to confine his Church work to the Big Four tasks suggested in this book; limit them, but be sure they are broad enough to include his wife! But if the wife is wrong, as may be she is, a man's duty is to bring her to his way of thinking, and then, and not till then, get into harness.

My wife is in full sympathy with my work. She is the most efficient missionary in our household. She hasn't tasks different from mine. Heaven help the family when everybody in it, regardless of fitness or other calls, does Church work. My wife read chapters of this book as they came from the typewriter—and sent some of them back to be written again. A dozen critics read my manuscripts to tell me if I have anything to say, and if I really say it, but my wife was the most helpful critic of them all.

Therefore, it is to my wife that I dedicate this book. And with her permission—I saw to that—I dedicate it also to the wives of other laymen—may their tribe increase!—who are Woman's Auxiliaries to their husbands.

EUGENE M. CAMP.

Christian Institute, New York,
March, 1916.

CHRIST'S PLAIN LESSONS IN THE SCIENTIFIC MANAGEMENT OF MEN AND THINGS FOR THE PROSECUTION OF PARISH, INDIVIDUAL AND ASSOCIATED WORK FOR CHRISTIAN EVANGELISM, CHRISTIAN EDUCATION, CHRISTIAN MISSIONS, AND EVERY FORM OF COMMUNITY SERVICE BY THE CHURCH.

CHRIST'S ECONOMY

Proclaimed in such ways that a world of finite men and women may know and profit by it, the Gospel of Jesus Christ has two vital parts, viz., Christ's Evangelism, and Christ's Economy. Christ taught and still teaches both in perfect form. Christ's Evangelism has been studied by men throughout the centuries. Creeds of it have been formulated. Institutions almost without number have been established to teach it. Men have been set apart to preach it. Differences have arisen concerning its construction, the methods of its promulgation, and the consequences that follow its acceptance and rejection. Hostile divisions have rent its adherents, and still rend them.

Christ's Economy has been overshadowed and neglected. There has even been denial of its existence. Neglect of it is constant, both by individuals and by Christ's followers in organized official bodies. Expensive and extensive evangelistic campaigns, and simultaneous missions in great numbers, have been conducted from which it has been wholly excluded. A famous prayer is constantly employed in which occurs the petition "Stir up the wills of Thy people," followed by the calm assumption that such wills will bring forth fruits of good works merely because they are stirred. Now, after the lapse of all of these centuries, there is coming slowly into the consciousness of men, those not enrolled

in the Church in quite as large numbers as Church communicants, that there exists a second part of the Gospel. A few have grasped it imperfectly, and by its use have achieved results undreamed of before.

In His sermon preached in the mountain, and reported by St. Matthew in the early part of his Gospel, Christ said that when men light candles they put them on candlesticks. He explains why. According to His explanation, it is only when the candle is so placed that the world is able to see and know the light. Christ's Evangelism is the Candlelight; His Economy the candlestick. Christ's economy treats, therefore, not of a new theology, not of a new creed, but of material things in relation to theology, and its expression in creeds. It is scientific management of men and things in relation to God and His cause.

Jesus aptly described His own Incarnation by His figure of the candlestick and the candle; the Spiritual coming into tangible relations with the material for the advantage of a world. Every man is also described by this figure of speech. His soul from God is put for a time into mortal body. Every church is also described by the figure. Its land and its building form the candlestick that makes it possible for a community to see its Light. Christ's economy is the management of men and women; the handling and disposition of parish plants, the relation of candlesticks to each other, the selection of places to put candlesticks, all to the end that the Light may be seen, and that it may be seen in its

brightest form. In spite of the fact that His Church has realized the service of candlesticks to the Candlelight so imperfectly thus far, it cannot be doubted that Christ's teaching concerning material things in their relation to spiritual things, is a part of the faith once for all delivered to the saints.

Further to explain what is meant by Christ's economy, and if possible to prevent misunderstanding of it, two other illustrations of it may be brought forward. Throughout His ministry, Christ ever talked and worked. He preached and practised. He put forth efforts to make men see God. He omitted no opportunity to impress upon them that men must do His will. As proclaimed by Christ, the Gospel was always in these two parts, the see and the do. And at the end of His ministry, just before His ascension, He gave the command to go and to teach. Here were the same two parts, one spiritual, the other material: Candlelight and candlestick, See and do, Teach and go.

For guidance of His Church, in the management of the candlestick in relation to the Light; in doing as an aid to seeing; in going to make teaching effective; Christ put into His Gospel four cardinal points, which may be compared to the principal points of the compass that is to guide His Church through the uncertain ages. He set also four secondary points, and then He filled into this circle of the Church's compass, lessons and examples, some in word and some in act, almost without number. The Gospels contain directions for the handling of every material problem of the Church.

The first of the four cardinal points is given to the Church at the earliest stage. Christ had chosen twelve men, and for a considerable time had had them under instruction. Finally He gave to them the command to go into all of the world and teach the Gospel as He had taught it to them. He talked at one time, possibly more than one, about an organized Church, but He ascended, His work on earth finished, leaving the eleven to organize the Church, the Holy Ghost comforting them. The act is one of the greatest material lessons of Christ's ministry on earth. It is supreme in Church economy. It is not less supreme in human government. It has affected the world profoundly. It is the first and greatest lesson in democracy; in confidence in and trust of others, even if those others be unlearned and inexperienced. Christ's act in going back to the Father without first naming, or seeing to it that there was named, a head for the company of eleven men, a president as we would say, but leaving the apostles to make their own plans, the Church to work out its own salvation, is so immeasurably beyond anything that any mere man would have done under the circumstances as to furnish scientific proof of Christ's claim to be divine.

Furthermore, the order of the giving of this lesson in economy, in democracy, is scientific. Christ dealt first with a group of men. Next He dealt with one man more or less well trained in Christian doctrine and practise. Note His conduct after He had stopped Saul in the Damascus road.

Saul lay blind and helpless in a house in Strait street. What possibilities hung on his proper treatment: the Pauline Epistles, and St. Paul himself, universally reckoned now, with Homer, Moses, Dante and Shakespeare, one of the five greatest men who ever lived. What did Christ do? He commanded another to go and treat the case. Christ took Himself away. He could have gone into Strait street as easily as into the Damascus road. But He sent a man. He trusted that man, although the man had protested he feared Saul, helpless and blind.

Using first a company of men, and next one man, refraining from going into Strait street Himself and sending another and trusting him, disappearing and putting responsibility where humanly speaking it could alone be discharged—what a lesson in Church economy, in Christian democracy! And how badly both Church and world have as yet learned it!

A second of the four cardinal points was also given very early in the Church's existence. It is that of sacrifice. The economy of winning by giving up; of serving by going; of having by giving away; all of these are scientific because they fit laws of psychology and physics. They are exemplified in Christ's emphasis upon the "go" rather than upon the "come," and in His supreme act upon Calvary. So long and so much have these words and deeds of Christ been dwelt upon in their significance to the spiritual, that their significance to the material has been lost sight of. Their scientific meaning has been imperfectly grasped if grasped at

all. Yet they prescribe laws for men and things that are of vital necessity to observance of laws controlling worship of God and service of men.

The third of the points was Christ's course in choosing the twelve apostles. Christ came to fulfill. He was loyal to His Church. Yet He did not apply to the Sanhedrin for authority to choose men to help Him. His act was wholly unofficial. Did the Church Council of His day examine Simon, the Canaanite, to satisfy itself that he was fit for the task Christ proposed to give him to do? Did it find Thaddeus, the son of Alpheus, a worthy person? The Church found fault and the world inquired, "By what authority?" Here was scientific management of such transcendant meaning as to have affected the history of Church and State since the beginning of both. It is a perfectly safe statement that had Christ's teaching on this point been obeyed by the Church, almost every unhappy division of it would have been avoided.

The fourth cardinal point in this compass is Christ's own record of work. He laid the foundations for many lines of human endeavor. He touched all phases of human experience. His was a universal candlestick. There was Light, not for a part, but for all that were in the house and in the world. Just one incident will serve to show how imperfectly this compass-point is recognized by the Church of today. Since Europe went to war about one minister in four has announced to the New York public his purpose to preach upon the subject of the war. Newspaper reporters have

asked many ministers who have not announced such purpose why they were silent. Their reply has been that they had no time to preach about war; they preach the Gospel. How strange that men in Holy Orders fail to see that the Light, when placed upon the candlestick, shines in all directions!

In this compass set for the Church there are four points less important, perhaps, than the foregoing.

Is the large Church or the small more effective, relatively? Christ showed no impatience at the smallness of His congregation at the well. He showed much when five thousand were before Him. One woman set a village to talking. The sermon at the well made a dent. So far as the record shows no man of the five thousand turned anything or anybody into any different course.

Is it essential that the congregations provide themselves with beautiful edifices, stained glass windows, fine music, cushioned pews, in order to induce people to come to public worship? Note what "edifice" it was from which the Parable of the Sower was preached.

Was Christ the Prince of Peace? He taught war in words by quoting Old Testament prophets, and in act by refusing to lie down before His enemies. His was a virile ministry. He was not tried and crucified until His own appointed time.

Is the world set to one task, the world to another? Christ always reckoned the world problem as a whole. There was only one task. The command was to go into all of the world.

Of the minor economic points Christ left none without an indicator. If He cured a man He told him straightway to do something, or to refrain from doing something; always there was action of some kind by the man himself. The do always followed the see. He mentions the giving of money before the saying of prayers; a point wholly lost by the Church, which even in our day does not know that men do not pray for, things they do not pay for. Christ was loyal to authority; note His reply to the inquiry about the coin. He favored publicity. Many things said and done by Him, such as healing men and plucking corn on the Sabbath day, invariably causing excitement on the part of the public, are precisely such news stories as modern newspaper reporters search out. Did He not say and do things that would create commotion and so lead to His words and His acts being recorded, that the world might know them?

Men are set apart to teach Christ's evangelism. Men ought to be set apart to teach Christ's economy. As there are seminaries for men whose life work is to make men See, so there ought to be institutes for men whose life work is to make men Do. Many men now enter upon work for Christ and men, without preparation and without ordination. Invariably they preach, they teach Bible classes, they try to induce others to come to Church and to Christ; precisely the work of ordained men. They go over to the task of making men see. They proclaim the Candlelight. The few men who work for the candlestick; who try to make men do;

who set about going in order that others may set about teaching; as, treasurers of parishes, members of committees, and directors of Christian work, are put under official direction, which means that of the ordained man. No course could be less in accord with Christ's plain teaching than the making of all work official; than putting economy under the direction of evangelism.

Scientific management of Christ's cause in the world, on lines taught by Him in word and act, requires the setting to work of all men willing to be used for Him. Evangelism and Economy are equals in Christian propaganda designed to redeem a world. The economic course is to study while one works, and to work while one studies; to do while one sees, and to see while one does. Only that salvation which is worked out holds out!

A PARISH AND ITS FUNCTIONS

The parish is the unit in a religious body as the home is the unit in society, and the local club in a political party. In the parish are enlisted and trained the personal workers. The parish serves the community. It combines with other parishes to spread the Gospel throughout the world. A report on Christian effort, if it follow the order of development, begins not with the individual but with the parish.

Within the twelvemonth a question has been put to officers and members of churches in several large cities; to the same in a number of villages; and to ministers and laymen of a number of churches in rural districts in New England, in the South, and in the Middle West. The question was:

"What is your parish for?"

The aim was to get, if possible, a scientific statement of the aims of a church; why it exists; what are its obligations to its community. In not one instance was a reply received that so much as suggested scientific foundations. Most replies were that the church exists in order that people who want to do so may attend meetings on Sundays and hear sermons. If the reply went farther it was to say, in most cases, that the parish maintains a Sunday School, and raises money for missions, usually foreign missions. Not a few replied, when

asked to specify a Church, that "It is Dr. Smith's Church." Or may be "Dr. Brown's Church. It is here in order that people who want to hear Dr. Brown preach can come and do so."

It would seem to be the first duty of Christian workers to find out and make known the precise purpose of the existence of churches. When parishes are founded the rule seems to obtain to keep from the people all plans of procedure; all definite information about why they are founded and what they are expected to accomplish.

If replies to the question, "What is the Church here for?" be a fair test, perhaps not all who establish parishes know quite why they do so, or how to place their work under scientific management. Some ministers come and preach sermons; a few people attend to hear; children are sent by their parents to the Sunday School; a few young women and perhaps one man do things the ordained man in charge directs—chiefly work which he is supposed to do, but for which he has not time; some money is given to pay expenses; a little money is also given for causes beyond parish limits—provided appeals are loud and oft repeated; and one or more rich men or women make up the deficits some time after the end of some years.

By and by land is purchased and buildings erected. Success is measured by the number of people who attend on Sundays to hear sermons; the number of children whose parents send them to Sunday school; and the getting of enough money together to keep out of debt.

It was not so very many years ago that manufacturing plants of this country were managed on this haphazard plan. Owners of plants did not know what products really cost them. Estimates were guesses. Wages were the least sums men and women consented to work for. Of late years industry has been putting on efficiency. Products of industrial plants have been doubled without increasing expenses. The same record has been made in a few parishes in some religious bodies. Parishes have been finding out what they exist for, how to go, whom to serve, what to give.

When new parishes have been established, and when old ones have lifted bushels off their lights, their respective functions have been set down and measured. These functions are found to be six in number. The wisdom of setting them down is that everybody may know them. When there are divisions of labor, and each division has its duties specified, leaders and workers know where to align themselves. They are in position to work, if they will, on known lines. Moreover, they can be made familiar with lines not their own, and so they come to appreciate the work of others, and to make their own work fit into it. That is to say, team work becomes possible.

What are the functions of a parish?

1. The spiritual. There are the Sacraments of Baptism and the Holy Communion. To inspire, to encourage, there are godly admonitions, commonly called sermons. There is the food by which the spiritual life is made whole. There are pastoral

counsels. Here is the line of endeavor of the men called to Holy Orders. If there be more spiritual work than one such man can perform, additional men are called. The ministering of the Word is not simply to such as 'belong to the Church," as the slipshod phrase has it. It is to all, freely and without distinction.

2. Education. This is far more than the Sunday School. It is far more than instruction of youth. It is the spreading of Bible knowledge and God's promises to all of the people of the community. It is publicity of what the Church is, its aims, its achievements.

3. Community service. Spiritual strength in the heart and religious education in the head must be joined in action and put to use. Only so can they be kept. Only so are they really worth keeping. The community must know God. The Church must serve men. The forms of service are many. To enumerate them is to mention all of the phases of city and rural life; the divorce evil, the saloon evil, the crime evil, the bane of unclean streets, the menace of immorality, the corruption of public life; and on the constructive side, the holding of boys to the Church, the promotion of clean sports, the provision of stimulating entertainment. If the parish be in the country, there are nearly all of these aims, and with them the promotion of good roads, the founding of libraries; in city and country there are so many things to do that enumeration of them seems needless. Never has the Church had such opportunity.

4. The social life. Every community needs a social life. It needs a standard for that life. Healthful recreation, meeting of young men and young women under proper surroundings, keeping of older men and women from mental and physical decay—these are duties of a parish. There is a distinct duty to provide place for social meetings, whether city or country, and also to provide men and women fitted by nature and competent by training to lead in social pleasures. A clean society —what possibilities for service in it!

5. World contribution. Some people call this function missions, but it is much more than missions. It is the gift of men and women, not money merely. It is the outstretched hand to those in the next block as well as those in the antipodes. The barometer of a parish? Who knows what it is? How many parishes keep one in sight? One parish, starting to function itself, found that it was giving three cents to others for every one dollar it spent on itself, and that it had not given a man for Holy Orders in a decade. No wonder it did not keep its barometer where the public might see it. Later, when it was spending $10,000 a year on its parish worship and work, and sending $2,500 to all causes beyond its borders, it began to exhibit its barometer, but put above it the statement that those who worked in its world-contribution function were laboring to send one dollar to others for each one dollar spent at home.

6. Money. Christian leaders are just beginning to learn the fact that one of the most effective

methods of Gospel preaching is Gospel giving. Formerly the mention of money was left to the last. Now it is often put at the front. The psychology of stewardship is being studied, and taught to others. Instead of the few contributing ninety per cent. or more of the entire parish gifts the number of givers is multiplied.

Parishes so functioning their work find workers to possess far greater interest. They find it easier to get workers when definite aims are offered. Leaders more readily disclose themselves. Those who make out best insist that the parish should itself do all work, give all money expected from it, without any outside help. That is, the parish must not be a well into which missions and other causes lower buckets and bring out as much money as they can, but a spring that bubbles, and gives, and grows! The truth is being inculcated that the right direction is that the parish go to causes and make its contribution intact and on time, not that causes come to it with appeals.

Function is wholly unlike Organization. Parishes made up of many organizations, and no leaders outside of any of them, breed criticism and rivalries. Men and women often come to be more loyal to organization than to aim. Especially is this apt to be the case when organizations are national, with branches in parishes. But function is not organization. With function that is most effective there is but one organization. That is the whole parish.

SOCIETY AND PARISH MASTERS

It is found not to be enough that a coal mining company, a cotton factory or a steel corporation erect a building for social and recreative uses for its employees, or that a bank or insurance company fit up rooms in its skyscraper building for the same uses. Neither is it found to be enough that a parish put up a parish house and fit it for the benefit of people of parish and community. It is essential that there be provided in each case man or men to direct the activities. Lacking such direction, heavy expenditures of money and benevolent purposes of corporations come to little. After a time, when buildings are no longer new, the best facilities are likely to be used only by officials who provided them, a vestry which sought gifts to create them, or at most a purposeless dinner once or twice a year.

Coal companies, steel corporations, and Church parishes are now providing directors for the activities of their educational and recreative buildings. Central bureaus exist to search out men to serve as leaders, and some of these bureaus maintain training schools to fit men and women to be directors. Such is the record of the Industrial Department of the International Committee of the Y. M. C. A., of industrial training experts, and of most others whose experiences have been ascertained.

Sometimes men and women are found in the same cities, sometimes in distant cities. Oftenest in the case of churches, they are found among their respective communicants.

Names of the offices held by such directors vary. In the larger plants, where men and women give their entire time, they are usually known as secretaries. Their salaries are paid by the companies, in addition to providing the building wherein they carry on their work. In the welfare societies in banks and industrial plants, where rooms serve the need instead of buildings, and in parish houses of Churches, directors are coming to be known as Masters. Their work is educational, and so the scholastic title seems to be appropriate. The office and the work are so new that no standard name seems to have come into use.

In the welfare societies, where men and women belong in churches of different names, or in none, the work of the master is still religious in the sense that it is putting before men the tenets of the Gospel. The question is often asked whether such work may not be defeated in its purposes when resting on a religious basis. The answer is that the work succeeds solely because it has the religious motive through and behind it. In all of the financial, commercial and industrial concerns it is absolutely necessary that there exist some central society, which serves as a spur and clearing house. Without such general agency many plants neglect the social and educational welfare of their employees. In the cases of a few, some one of whose officers

puts through a partial welfare plan, mistakes are repeated, and failures follow. Money is wasted, employees appear to officers of companies to be unappreciative, and the well intentioned plans come to little.

Secretaries and masters in welfare societies give large attention to the social life of employees. Such attention breeds loyalty to companies and to work, and is not less advantageous to the employees. The famous National City Bank, in Wall Street, New York, said to be the largest bank in the busiest financial centre in the world, permits its City Bank Club to turn the counting house into a ballroom, and once a month events that resemble a Yale Prom are run off. The bank's quarters were once the United States Custom House, and large space obtains at both ends of the counting room, and in front of the receiving and paying counters. The bank itself provides rugs, tables, decorations and chairs, and the club pays for the refreshments and the music.

Not less than the social life, however, is the educational, particularly that which informs employees concerning the making and the selling of goods in which the companies deal. Where raw material is brought from foreign countries, and where the finished product is sent to other distant countries, physical and industrial geography are taught. The whole idea is to make of the average man, the average woman, a competent and satisfied employee. The satisfaction is not at all that employees may remain employees, but that they may

command the higher positions and salaries which most companies gladly bestow. In some cases mutual insurance is provided, and in many there are sick benefits. The range of advantages offered in these welfare societies steadily grows.

Secretaries are usually found in the list of regular employees, and by corporations are paid additional salaries, $25 to $50 a month, for such time as they find essential to give to welfare work. A very few firms employ secretaries for their entire time. In all cases it is essential that such secretaries have common clearing house, both to keep informed of the newest and best ideas, and to provide another secretary if one falls out. Often it is only by some outside force that changes are brought about within companies, either their counsels or their buildings. Masters do not always know the things that are to be taught. It is not essential that they do. Their part is rather to encourage, to suggest, to arrange. The real instructors are officers of the companies, travelling salesmen, and heads of departments. A master is employed to arrange lectures, to co-ordinate plans, to make known wants, and to push for progress and betterments.

All that is true of welfare societies, and buildings provided for their benefit, is true of communicants of parishes, of people of communities in the midst of which a church is placed, and of parish houses that generous givers have erected. Clergy have their own spiritual work. Often they are not fitted for social leadership, educational work, and rarely ought they to take their time and thought

to arrange details of entertainments and classes. Here again the central bureau or society is absolutely necessary. The best results are had by taking a member of the parish and fitting him for the work of a master, although at times men and women have been induced to move from one parish to another in order to engage in duties of parish master.

The only successful way is to salary the parish master. The pay is oftenest $300 a year for Sundays, with usual annual vacation, and such week nights as may be agreed upon. Such plan is found to be preferable to that of a man's entire time. The cost is less, and the grade of men obtainable better. Where there is more work than one man can perform, a second and even a third master is employed. Such staff, in cooperation with the clergy of the parish, makes possible such council for the study of parish problems, and such force to put plans into operation, as cannot be afforded otherwise. Parish master or masters work, of course, upon authority of the governing body of the parish, and under the direction of such head of the parish, pastor, rector or other official, as the governing body provides.

Masters are essentially teachers. That is, there is set up in the parish such School of Religion as every parish in every community needs. It is a school of practice in religious work, and it puts under instruction every man and woman, whether communicant or not, who will consent to be instructed. Through the central bureau and other-

wise the parish master keeps himself informed of the best practise of every other parish. He is a leader and builder, and as such is ever ready with suggestions of work, and methods by which to perform it efficiently and economically. He comes to know the abilities, the available hours, the preferences of the men and women of the parish. For the various functions of the parish, its educational work, its community service, its social life, its finances, he enlists and trains leaders, and just as a central bureau replaces him with another trained master if he fall down or fall out, so he replaces workers under him with others whom he has trained, whenever his men remove from the parish, or quit from any other cause.

It is understood, of course, that the parish master holds no parish office other than that of master. He does not go into pulpit and preach sermons. To do so would be to trespass upon the duties of the ordained man. Preferably a layman, because to be a leader among laymen, he does not assume any of the duties of an assistant minister. Nor is he president of the men's club, superintendent of the Sunday school, or financial secretary of the parish. He is master and nothing else. He does not work; he teaches others to work. Thus it is, in part, that one master can accomplish much on Sundays and perhaps one evening each week, merely when he counsels with this company of men, or that society of women.

A prime duty of all masters is to raise up leaders from among communicants of the parish. Just as

the development of the average employee is the goal in an industrial or commercial house, so the bringing forward of the average communicant is the goal of the parish house through the efforts of its master. It is found that talents undreamed of even by the possessors themselves are brought to the service of Christ and men. It is shown that parishes, without masters, are not half developed, and that good people, often willing to work but not finding work suited to their capacities, are losing God's blessings which He bestows only upon workers for Him. Leaders in social life of parishes, in community service and reforms, in every member canvasses for money, in missionary apportionments, are able to accomplish five to ten-fold more when they know that behind them, endorsing them, approving them, are sympathetic masters.

Even the smallest of parishes need hardly fear inability to bear the expense of a master. It is invariably found that masters, giving attention to financial matters of the parish, and raising up a few experts in parish finance, good judges of the right time to press money plans, alert to see that almost every communicant subscribes and pays, so increase parish receipts as to cover their own cost, and more. The financial proposition put up to a governing board of a parish, when the question of a master is before it, is precisely the proposition that comes before managers of an industrial plant, or an insurance company, when the same question is up.

However, if all other lines of work were to be

neglected by a parish master, it is found to be worth while providing such parish official for the sole purpose of suggesting and encouraging the practise of the Big Four tasks described in this book under that title. These tasks can be performed by all, but they must be suggested to all. From most of them definite pledges for given periods of time must be exacted, and then reports made and tallies kept. These tasks comprise the entire Christian propaganda. They are fundamental to the life of every parish. Any considerable number of communicants performing at least two of these tasks means revolution in methods, and revelation of resources. It is found to be worth while to keep one master upon direction of these tasks alone.

CHRIST'S "COME" AND CHRIST'S "GO"

When the lad Andrew arrived with his brother Peter and told Jesus Christ who Peter was, and why Andrew brought him, Christ talked long to Peter, but said nothing to Andrew. Why?

When the more mature Phillip arrived with his friend Nathaniel, and told Jesus Christ who Nathaniel was, and why he brought him, Christ talked long to Nathaniel, but said nothing to Phillip. Why?

Both Andrew and Phillip had heard Christ talk, and both had heard Him in such manner as had sent them to go and to give to others that which they had received from Christ.

Throughout the Gospel, in mass terms if not always in specific ones, is there not made by Christ a clear distinction between the "come" and the "go"? Does Christ not often turn the figure of speech about, in order apparently to make the distinction? Did He not do so in the talk with Nicodemus, when He explained, not that He came into the world, but that God sent Him?

St. John quotes Christ in the use of the word "come" more often than do other evangelists, but even here there are distinctions made at times between the "come" and the "go." The point is that many Christian workers are proving the value of the better method. They are declaring that Christ

understood that method, and by word and act taught its employment.

This method has not only not been employed by the Church, but exactly the opposite one has ever been employed and emphasized. The claim is now made, and the Gospels seem to bear it out, that wherever Christ used the invitation to come to Him it was in the spiritual sense and that wherever He referred to the material, the earthly, He used the word "go." It is clear that there is a difference between the "come" and the "go." It is certain that observance of the difference brings success in Christian work as neglect of it does not.

The rector of a parish is asked by a young man whether he shall invite another young man who lives in the next block to come to church next Sunday. Shall the rector's reply be "yes" or "no"?

There are churches in great numbers whose essential plan is to induce men and women to come to church. A beautiful structure is provided—to extend invitation to come into. Money is lavished on music. A minister is chosen who is eloquent; sometimes even whose drawing power has been demonstrated. It is known that churches built upon such "come" plan are ineffective beyond those built up on the "go" one, but that fact does not deter the come-to-church propagandists. There are even those who ask, upon finding people not coming to church as formerly, whether Christianity has failed!

Suppose the rector answers this young questioner in the affirmative. What follows?

The young man promises his friend a good sermon. No man ought to be hired to come to church.

He promises fine music and a cordial welcome. A second time he may demand finer music, and substantial entertainment to go with the welcome!

He is told the Church needs him. The Body of Christ ought never to be a suppliant in this fashion. Nothing is gained; often much is lost.

May be the boy's plea is that he needs the Church. Possibly he does, but no venture wisely risks all on one chance.

The decision after all is put to the other man whether he will accept or not. There has been very insufficient presentation of the subject. Is it fair to the man to ask him to decide on it?

Is the invitation accepted because the man in the next block will enjoy himself, learn new facts, meet pleasant people? Suppose on coming the young man finds none of these things? Can he be persuaded to come a second time? Go out and try him!

But suppose the rector to have learned Christ's distinction between "come" and "go"; to have seen in the preaching of Christ to Andrew and Phillip that which impelled them to go and give? In that case the rector answers his young parishioner in the negative. What follows then?

The answer being unusual, the rector explains to the young enthusiast that Christ commanded the material, the physical, to go, not to come; that the Great Commission is to go and to teach, not to come and to get. The young man is told to take

some pointer from the rector's sermon, some fact that he has learned somewhere, and that has influenced his own life and conduct, and go and tell it to the young man in the next block. If he fears to do so, as did Ananias when told by Christ to go to Saul, he is urged to receive the Holy Communion, a spiritual service, and gain courage. He is warned to use tact in his talk, whenever and however it may be given, and to avoid argument.

He is exhorted to give the same pointer, to tell the same fact, to more than the man in the next block, as opportunity offers. He is urged not to mention the Church, its rector, its music, its attractions. He is informed that the rule of his parish is not to ask people to come to church, although such as come are welcome, but to expect, even to require, that all men and women present on Sundays, whether members or not, go and tell others during the week some part of the good news as contained in the sermons on Sundays; as gleaned from their reading; as heard in their conversation.

And now what follows?

Finding that a sermon filled with points is likely to be more interesting, more spiritually digestible, more easily carried and given to others, than one of words and arguments, the rector improves his sermons.

The young man who goes and gives listens to sermons with far more care, in order that he may get pointers to give to others.

The man in the next block has, in a sense, been to church. He was not given a chance to say no.

But there are other advantages. The rector has preached to a larger congregation. The young man who goes and gives has what he gives, and that in a sense a hundred times more real and helpful than before. The command of Christ to go and teach has been obeyed.

In increasing numbers churches are dropping the old plan of trying to get people to come to church, and replacing it with this go and tell plan.

A few churches are going so far as to give public notice that people who habitually do no more than come to church on Sunday to get, and who refuse to try to learn to go and to tell, are not desired to the extent of those who consent to fall into the better working plan. It is found universally that churches carried on with this "go" plan are far more stable than those retaining the "come" one. Finally, it is found that men and women who receive these pointers, without hint as to where the pointers come from, soon discover their source. When these men and women finally attend Church to get them at first hands, they remain to pay, to pray and to work, as those rarely do who come by invitation and to oblige their friends.

Many people are coming to believe that herein is the economy taught by Christ when he refrained from speaking to Andrew and Phillip when they brought Peter and Nathaniel to Him.

A TRAINED HEAD FOR THE MATERIAL PART OF A PARISH, WITH ASSISTANTS IF NEEDED, PRECISELY AS THE MINISTER IS THE TRAINED HEAD FOR THE SPIRITUAL PART, WITH ASSISTANT MINISTERS IF NEEDED. IN THE LOCAL PARISH, AND BY MEN EMPLOYING ECONOMIC METHODS, MUST THE PROBLEMS OF EDUCATION, MISSIONS, SOCIAL SERVICE, BOYS, AND FINANCIAL SUPPORT BE PROSECUTED AND SOLVED.

LEADERSHIP AND FOLLOWSHIP

Has there been a time since the world waked up that leaders were not reckoned the indispensable factor in human endeavor? Has there been an industry, a profession, a government that did not thus regard leaders? For years I have listened to pleas for leadership, and to plaints of the hopelessness of every enterprise that lacks it. Over and over again there have appeared in print stories of remarkable achievements of leaders, but no where have there been explanations of means and measures by which leaders attain such achievements.

When series of conventions are held in city after city, generally to foster some one line of effort, one session is usually given up to the topic of leadership. Here the statement is made, often by all of the speakers, that the supreme need is a leader. The pastor as leader is universally assumed. He is to lead, all others to follow. It seems to be taken for granted that a man can lead merely because he has been ordained. Mention is never made of the fact that the pastor has had no training in leadership in college or seminary. Neither is it pointed out that the pastor counted himself called to preach and to teach, and often had little inkling and less knowledge, while pursuing his studies, that when he became a pastor he was to lead. The service of ordination did not mention leadership.

Not long since a bishop issued a letter to his laymen telling them that rectors of parishes are the leaders in organized Christianity. He urged laymen to inform themselves of the work of their parishes, of the burdens of their rectors as leaders of that work, and to fall in behind their leaders and follow. One of the laymen addressed, bolder than the others, asked the bishop what laymen are to do when rectors do not lead, when they cannot lead, when no work is in hand, and when parish is falling behind in numbers and income. He told the bishop that his parish plant, as an investment for God and its community, was not earning its salt.

The bishop replied, not in another public address, but in a private letter, advising that in this case the man in the parish who could lead would do well to counsel with his rector and, all agreeing thereto, become the leader and save the parish.

This matter of leadership being so all important in the Christian propaganda I have for years followed the practise of asking Christian leaders, and also Christians whom it was apparent were not leaders, to tell me precisely what leaders are, what leadership is. Almost always the response has been a description of achievements brought about by somebody somewhere. Reminding that mere records of things accomplished, while gratifying, help nobody else to bring about results, I have slowly accumulated some data on leaders and leadership, which it seems to me may be helpful. What follows comes from various sources, some of it from men of world reputation. On the question of the tem-

perament of men possessed of leadership ability I have accumulated the following:

Leaders are hopeful people. They may have their periods of depression, but like a puff ball that has been stepped on, they rise again, some more quickly than others. Leaders are critics, necessarily and always so, but their criticism is not destructive. It is constructive. It points out faults only to satisfy itself and others that there are better materials, better methods. Leaders are bold in their conviction that their way is the right one. They dare to make decisions. They dare to make weightier decisions as years pass. Criticism hurts less with age, and success gives confidence. However, success does not always follow upon plans. But leaders learn much from their failures.

On the question of the actual workings of the minds of leaders, the following has been gained:

Leaders see visions, and dare to permit others to see them, or parts of them. They build air castles and then plan, with the aid of others, to build foundations under them. They learn that air castles precede foundations, and that there are no substantial achievements anywhere that had no visions in advance of them. They put their air castles and achievements in the right order. It was Pullman who walked the streets of New York and Philadelphia searching for money to put into sleeping cars, not money that walked these streets looking for Pullman. Some people never make plans because they say they have not the money to put them through. Few such are ever heard of as leaders.

Leaders are people who do not assume the world to be perfect in its present form. They see in the history of nations, of the Church, of reforms, of industries, precisely what they see in a flight of stairs—one step, then another, then another, and so on to the top. But leaders see stairs above and beyond. They see that things that have been improved can be still more improved. Ordinary mortals imagine the end of invention has been reached; that the evils which remain to this time must continue to remain. A famous Philadelphia Presbyterian layman and leader told me that in the year 1818, when he entered upon his business career, he was everywhere assured that the city was then as large as it would ever be!

Leaders do not entertain over much consideration for their own comfort. They realize that a life work requires a life to do it. They do not concern themselves about the greater attractions and opportunities of other fields of endeavor. Their concern is in the field which they selected after due deliberation; the field which they expect to till to the end.

Precisely how leaders work, especially Church leaders, is thus outlined:

Leaders are builders. They are men and women who can add two and two and make six, possibly eight. They keep eyes and ears open to discover things that ought to be done. Then the same eyes and ears discover men and materials to put into needs. Leaders are critical of both men and materials, but they like to mould and fashion, not to

leave the task to others, and they know that much can often be made out of very unpromising materials.

Leaders study best ways to put material into needs. They are guided by experience to some extent. They do not hesitate often to turn precedent end for end, or disregard it entirely. They do nothing themselves that they can induce others to do. They know that God blesses men who do, as He does not bless men whom others do for, wherefore they induce other men to do in order that God may bless them. More than that, they take care not to perform tasks that others stand ready to perform, so robbing others of God's blessings.

In these three processes of finding tasks crying to be done, searching out material needed for the tasks, and of selecting men and methods to put one into the other, leaders do not regard seriously that obsolete rule, obsolete for leaders at any rate, that it is best to do one thing and do it well. Christ did many things on single days—travelled a few miles, healed a man or two, related a parable, drove some people out of a temple. Men who are making things go in Church and State today are not doing one thing, and doing it well, but doing many things and doing them well.

It is agreed on all sides that leaders are born, not made, and that the mortality among them is very great. Some fall out because nature gave them too little will power, too timid temperaments. But the tremendous mortality is due, say all, to criticisms which greet all who assert themselves, who take the responsibility for decisions, who bear for others

burdens others cannot bear for themselves. It is the judgment of not a few that in the Church—clergymen, laymen, lay women—are found the severest critics; far more severe than in politics, in business, in profession.

Many city editors of daily newspapers fear to handle Church news above all other news, and the managing editor of one of the first daily newspapers of America declares that letters received by him from Church workers and leaders, clergy and others, are more severe in their strictures than letters from any other class of people. He declares that it is not that Church standards are higher. He maintains they are lower. It is severity, he says, that is less tempered with charity, less careful to be accurate, less inclined to put itself out to see things through others' eyes.

These judgments may be wrong, but if true in part, the mortality among Church leaders, especially among volunteers, is readily explained. The lesson seems to be that improvement follows a course on the part of men, of women, to ascertain if they possess qualities of leadership. Finding that they do not, it is the plain duty to follow, and to do so loyally, charitably, broadly. If the supreme need is leadership, followers must school themselves to promote it. It is apparent that both leaders and followers have duties to perform.

More and more are religious bodies welcoming a leadership among laymen and clergymen. They are recognizing that there is nothing in ordination promotive of leadership, and nothing in a Church office

that will make a leader out of a man or woman designed by God to follow. They are seeing that to restrict leadership to ordained men is to see the Church fail at scores of points where it might succeed.

In communities where leadership is welcomed wherever found, where it is cultivated, where followers follow, where there is honest recognition of differing talents, and where some men do not insist upon profits and honors because of wealth, office or other unscientific reason, Christ's cause in all of its forms is going forward. It is doing so whether it be city or country. It is doing so whatever be the religious body. It is doing so almost without regard to obstacles to be overcome.

MAKING USE OF LAYMEN

Economically the utilization of laymen in Christian work rests upon two considerations. One of them is the getting of things done that now remain undone for lack of workers. But this is the minor consideration. The major one is the education and development of men. A house owner never observes patterns of iron fences until he has occasion to order a fence for his own yard, and a traveller on a Broadway street car never realizes what it means to serve as motorman and avoid running down women and children until he serves.

Christian leaders have disregarded these scientific considerations for centuries. Two different policies have obtained. One has been the observance of the conventional forms of the Church. These forms have been adhered to, and men induced to conform, spiritually and bodily, as faithfully as they were able. The other has been a conviction of sin, and a turning about in manner of thought and life. In both, the matter of numbers has been a prime consideration. The larger the numbers the greater the success. The policy has been another form of the "come." That is, the Church has its way. Men and women are asked to come to it.

Christian leaders do not now say former policies have been wholly wrong. They know they have not been. But they are discovering that while old

policies produced success, better policies have now been found and proved that produce greater success. There is the same growth of ideas, the same development and perfection of policies, as are found in other lines of the world's endeavor. The newer considerations are that scientific management of a man in his relation to God, in order to cause him to love Christ and men and go into his community and teach others, is management by the man himself of himself; the presentation to him of the Gospel in both parts, the see and the do; making him a vital and discretionary factor in all plans; and holding him responsible for certain worth while results. All of which management is as nearly individual, and as far away from the collective, as possible.

By the term laymen is meant business and professional men, and women in all walks of life, who form the mass of all nations and peoples. Laymen may or may not be communicants of churches. Many Christians, and some of them the most faithful of workers for the Gospel, are not communicants of organized churches. By the term is also meant men and women who receive no compensation in money for the work they perform. Bearing their own cost, they give such time outside of money-earning time, and pleasure and recreation time, as they can. From the point of view of a manager, charged with putting through projects, volunteer service has serious drawbacks, but from the larger consideration, of which the manager's project is only a part, the utilization of volunteer laymen is of supreme importance.

God blesses men who serve, as He does not bless men who are served. It is the right of every man to do that which will win for him God's best blessings. In organized churches, and especially in such as hold the highest ideals of the Church as a divine institution, persons in authority almost always insist upon doing all of the serving. They give as the reason the sacred character of their office and the importance of performing the work after particular ways. The restriction is not limited to duties requiring ordination. Many other duties are insisted upon, and frequently work is saved and men are lost. It is beginning to be perceived that one man has no right to exercise authority that operates to deprive another man of service which gains God's blessings. Making use of laymen, where willing to be used, is therefore a primary duty, to the end that they may receive God's blessings.

In the use of laymen careful distinction is now made between spiritual and material service. Heretofore laymen asked to help in Church work have been directed by clergy to do work which clergy had not time or opportunity to do. It is work aimed to make men see. It is, of course, quite allowable for laymen to give religious addresses, to teach Bible classes, even to become evangelists, but it is now being recognized, as not heretofore, that laymen ought to enter upon this candlelight work only after training, and with a full realization that they are taking up tasks which belong peculiarly to ordained men.

It is also being recognized today, as it has not been heretofore, that candlestick tasks ought not to be neglected by laymen. Making men do is peculiarly the work of laymen. Like the ordained men, they must be trained for the tasks. Especially must they know the teaching of Christ concerning these tasks. It is declared by leaders that when churches reach the point of trained men for the work of making men do, as they now have trained men for the work of making men see, far greater results will be obtained without at all increasing expenditures of time and money.

Church parishes and industrial-employee societies have in them many men who court the comfortable notoriety of service. The same gratification accrues to such service as comes to the men who engage in local politics, and the woman who takes up the agitation for the franchise. In both parish and society there are many things to be done, both within the organization, and to cause the organization to be of larger service beyond its own limits. Common business sense demands the use of laymen. Here is the mightiest resource of the Church in point of material equipment and power. It has been almost the least employed. Long ago the Church learned to add up money. Now it is learning to add up men.

Still another way in which men are coming to be used, and that with telling effect, is in the mass. To some extent this use benefits men themselves, but in far larger sense does it show the power of numbers. Street parades, large conventions, and

great enrollments are putting plans through, even with those who do not see the demonstration but merely know that it was made. One Christian leader of New York said recently that if five hundred men were to meet him once a year, pray with him, and tell him by word and presence that they were with him, always with him, he "could turn New York upside down." Manifestly it is only laymen who are available for such mass demonstration.

SALARIES FOR LAYMEN

The mighty resource of the Church is the volunteer layman. He is such resource only when he is volunteer. To salary him would be to rob him of his value in great part. While this is true it is also true that there must be provided a considerable force of salaried laymen. Such salaries may not be forthcoming to pay men to do work belonging to ordained men. A nice distinction between spiritual and material work will insist upon ordained men for the former and laymen for the latter. Salaries will command ordained men for spiritual work. But when it is recognized that there is a Christ's economy in the Gospel, it will be recognized also that there must be laymen to teach it.

Teachers and directors of Christ's economy will serve, not in seminaries, since volunteer workers are not in seminaries, but in parishes, where laymen are and where their instruction must be imparted. For many years after the Young Men's Christian Association began to be factor in Christian work in America the plan of volunteer laymen was followed. It was only when the failure of such plan was realized, and salaried instructors and directors were provided, both trained for their tasks, that Associations began to go forward. Just so is it found to be with the material work of the Church. It is essential that salaried parish masters be pro-

vided. Only under such condition can results be either expected or obtained.

In England there are a few schools to train laymen for parish work. A London Laymen's Training School advertises courses of study, and holds out offers of positions paying $300 to $500 a year for entire time, with little or no chance of advancement. While such plan may find supporters in England, it is doubtful if it ought to do so. Certainly American churches do not stand in need of labor of the grade that commands no more. The American plan, followed in a few instances, is to buy a man *a la carte,* so to speak. That is, to engage a man for such time as he can give, and the parish afford to pay for. A salary of $300 a year for Sundays and one night a week, given to a man who earns, in business or profession, $3,000 to $4,000 a year, is a good proposition.

It is found that many men offer themselves for such positions. And not only do they offer, but they are willing to spend a year in study, in order that they be competent to discharge the duties. A few training schools exist, weak and poorly equipped as yet, to fit men for parish masters and other lay leadership and direction. The courses of study cover the history of the Church, Christ's economy, religious education, missions, community service, public speaking, problems of boys and their training, women's work of all kinds.

It is found to be quite unfair for parishes to accept the services of men beyond certain fixed amounts without paying for the same. It is unfair

to other men to permit them to accept such service, and unfair to the person whose zeal prompts him to give it. By and by the over sacrificing volunteer comes to realize that he gives far more than do other men, or if he does not realize it, his wife does. He quits, and usually quits the Church altogether. It is a poor system that gains results at the cost of men. The Church exists, not for work, but for men.

Many men of the best type, willing to contribute time and ability, are compelled to see that time and ability bring in money. Others are dependent upon them. But if a bank and a parish, a law practice and a parish, a public school and a parish, agree that one command the time of a certain man during working hours on week days and the other during Sundays and one week night in seven, a business basis is established. Such plans are quite feasible to put through. Given such plan, the church or other form of Christian work, knows what to depend on. Laymen no more than ministers lose their influence when it is known they receive pay for work they do.

It is freely predicted that the time is not distant when institutes will exist in large numbers to fit laymen for this Sunday service, or this week night service. A few Christian Institutes already are established and succeeding in their tasks. Such institutes train volunteers, but they also fit leaders who are to earn salaries. As for numbers of men available, there is hardly a limit. No country in the world has so large proportion of college men. Given

men who have had training in Christ's economy comparable with that of ordained men in Christ's evangelism, the Church will begin to be equipped on its working side as it has long been on its spiritual one. The rule for salaried laymen obtaining in churches is also obtaining in the welfare societies of industrial plants, banks and trust companies.

LARGE CHURCHES OR SMALL

Dollar for dollar, man for man, the small church is more effective than the big one. So to state is not to put forth an argument. It is to lay down a scientific fact.

"The little farm well tilled,
The little barn well filled,"

and the old English ballad also had the line, "The little wife well willed."

Christ preached a sermon to one woman one day, who returning to her native town so spread the news of that sermon that the whole town was stirred. He preached at another time to five thousand men and women, and so far as reports show, no town was stirred. The five thousand were not even themselves stirred. In a ministry of three years Christ used up one whole afternoon at the well, with this one woman as congregation. Did He not do so in part to teach the economy of the small church as compared with the big one?

In small churches people know each other better than in large ones. They feel greater responsibility for the success of all. In proportion they give more money. They do more work. The social life is keener. Ordained men are closer in pastoral relation. There is less range of the social strata. People less often hide behind other people. There is more church spirit, just as in small towns there

is more civic spirit. Churches cost less to build and to maintain. There can be more churches. There can be greater variety in form of service, or of language, and more people have forms and languages they prefer. There is greater shock from parish quarrels, and so people are less willing to risk quarrels. When they are risked and weathered the parish is stronger because the evil is conquered.

Nobody presumes to say there ought to be no large churches. The argument for the building of the Cathedral of St. John the Divine, New York, the costliest Christian structure in the New World, holds good always. It is that as commerce builds great loft buildings, as amusement builds great playhouses, as comfort builds palaces for homes and hotels, so religion must build great churches to proclaim devotion to other and higher ideals. These great churches foster art, and architecture, and music, and are great centres of inspiration, of encouragement, and deep reservoirs of gifts.

It is the judgment of many ministers at the head of large churches that their buildings are too big, their memberships too large. It is also the judgment of laymen in these large churches that smaller ones are relatively more effective. Within the last few years, in one city, a famous preacher asked for a big auditorium. There was no lack of money, and none of field. Yet his laymen declined to build it, and they did so on the economic ground that it is easily possible to make buildings too big, and permit too many people to identify themselves with one organization. Industrial plants, while large

corporations, are split up into many shops, each to be as independent of the other as possible.

There are those who urge that strategy boards ought to help congregations to determine present status and probable future, therefore determining their economic size, and allowing such number of large churches as conditions warrant, and no more. Large churches are luxuries. They may be afforded by wealthy congregations, when and where the expense is not burdensome, but it is held to be a serious mistake for congregations everywhere to aim at numbers. The best aim is work. Given the ordinary field, and given scientific management, two churches will accomplish in it far more than one, and cost less.

While there may be as yet no strategy boards called by that name, there are in some cities clergy and laymen who act in such capacity. And these experts are urging that churches ought to be limited in their membership according to the population of the city. A certain city, with 25,000 population, has a parish with 1,100 members. To get such number in such city demands a wide range of the social lines. The same church, divided on location, on lines of expenditure ability, and on form of worship, into three churches would, it is universally held, accomplish far more. The policy of a single church and that strong in numbers and wealth, and influence, is a desirable one, but it is easily carried too far. The best judgment both in England and America begins to see the lesson taught by Christ in His sermon to one woman.

CHURCH BUILDINGS

America has been less original in its Church building architecture than in almost any other respect. Sir Christopher Wren's working designs for the parish church of St. Martin's in the Fields, London, were borrowed for St. Paul's Chapel, New York, and behold, St. Paul's, Boston, St. Paul's, Richmond, and at least four parish churches in Philadelphia are almost exact reproductions of St. Martin's. Thomas Jefferson admired a passing style for public buildings which he found in France while there and returning home imitated it, and behold, Virginia has many churches with immense columns, some of them with windows underneath the overhang-roofs of porticos.

One might pardon conditions of early days in a new country, but it is found today that the same imitative and duplicative process is going on. In Philadelphia churches one can almost name the year by the architecture, and also see the manner of the growth of the city. Favorite architects have their day, and behold, churches as like as peas come into existence in many cities, and many religious bodies. Architects duplicate themselves over and over again. So do parish building committees. Institutional work comes in, and with it parish houses, and behold, every parish house is like every other parish house. Poor ideas of the earlier ones go on re-

producing themselves. St. Bartholomew's parish, New York, is soon to erect a wholly new parish plant, and to the credit of its rector, the Rev. Dr. Leighton Parks, be it set down, the announcement is made that architectural styles are not to be copied, and that arrangements of exteriors and interiors will be compelled to pass scrutiny as to convenience and adaptability.

The Rev. Dr. Parks voices a spirit of the time. A few venturesome leaders are pointing to Christ's example in neglecting the temple and its appointments on one occasion and preaching from a fish boat. City strategy boards, or those assuming the duty of such boards if not possessed of either name or authority, are beginning to advise parish building committees to ascertain whether the plant they are about to establish is to be a landmark of the city, and to have a large and permanent membership. If it is, then architecture, stability, material, plan, appearance, are to be chosen to such end. While preserving all that is valuable in ecclesiastical dignity and style, some variation in appearance is urged.

If the proposed plant do not come in this relatively small class, committees are being urged to remember that the age of buildings in growing American cities is about thirty years. That being the case, and it being impossble to do the business of the world, or the business of God, in unsuitable buildings, committees are being urged to erect plants intended to be used for thirty years and no longer; to announce to people who worship and work in the plants that

such is the idea; and to warn people against the habit of wrapping heartstrings around brick and mortar. By such plan money is saved in construction; feelings are saved when the thirty years roll round.

There is distinct revolt against fads of designers, against imitations of things that have been. In building construction the lesson is being learned that most that is old is bad. Pillars that shut off views of pulpit are avoided. High ceilings that give nothing in ventilation that modern ventilation systems cannot better give, that form vast spaces expensive to heat, and that are above high-priced land that ought to afford rooms for congested neighborhoods, are less in favor. And finally, there is growing insistence upon churches in which one can hear at least some part of the sermon!

In large cities, for use of people who can afford them, there are being built into great flat houses duplex apartments that offer to families complete houses. Entering the front door, not from street or lawn, but from elevator hall perhaps a dozen stories in the air, one is as truly within a house of the ordinary type as if he had turned the knob of a dwelling on a village street. Two stories, three stories, with stairs leading to them—a perfect house and all within another house!

In Los Angeles a Methodist and in Syracuse a Baptist Church have been built incorporating the idea of usefulness, and for a Methodist Church in New York plans have been drawn but not yet accepted, for skyscrapers that look not unlike the great

duplex apartments that line the new Park Avenue in that city, save that a stone cross appears in the perspective above the main entrance. Church and parish rooms are within, like the duplex houses, and the upper stories are dwellings and flats for rent for parish endowment. On top of all is a roof garden.

In a few villages, where community service is beginning to be recognized and introduced, green lawns are sacrificed, and so are steeples and bells within them. Instead there are appearing community buildings, with class rooms, auditoriums, dormitories, dining halls, club quarters, bowling alleys, and swimming pools. In suburbs of cities it is beginning to be realized that old designs need not be copied. In some suburbs it is known that hardly will another church plant of the conventional type appear again. At the same time there is absolutely no sacrifice of the spiritual emphasis. About the exterior of these new plants there is that which proclaims the character of the structure as truly as does a steeple. Nobody in the community but knows the sort of structure it is. It as truly preaches by its stones as any church that was ever built. Within, its place for religious worship is not used for any other purpose. Its interior suggests all that is most helpful to the spiritual in design and association.

In a section of an Eastern city, where land values are high, a body of men in charge of a parish sold eight city lots, bought when the character of the section was not fully known, for a sum of money

sufficient to purchase three lots across the street, fronting on the same square as the eight, and upon the three lots they have erected a structure that looks in nearly all respects like the other great apartments near it. The main difference is that it is finer and larger than any other, and above the main entrance appears a stone cross beautifully carved and so placed in relation to view from the square that the character of the structure is plainly indicated.

The structure is ten stories in height. On the lower front is the church, and above it parish rooms. In the rear, and fronting on the street, are three stores. Above all are apartments, and on the roof a summer auditorium, restaurant, and garden. Elevators of ample size are provided, some exclusively for parish purposes, others for tenants of apartments. The apartments are let only to families some one person in which is an active volunteer worker in the parish. The plan not only provides endowment, but insures volunteer workers, all of whom are required to fit themselves for the parish work by study and practice as condition of their families occupying the apartments. Rentals of apartments are not lower than rentals of others in the neighborhood, but there is a community of interest, there is a hall for social purposes, amounting to reception rooms for families when they have friends in larger numbers than can be cared for in apartments of the usual size, and the apartments themselves are larger and better kept.

The structure is not alone a church, with all of

the influence in the neighborhood that a church of the old type might have, but it is a community service center, admirably adapted to community needs, and preaching the Gospel in all forms as a plant of the old type could not and would not do.

Because of the throng it is recorded that Christ launched a little way out from the land and preached. In so doing He used that which was at hand, and that which would answer the purpose. It was different from a temple of the usual form, but the Parable of the Sower, preached from a fish boat, has not had less influence upon mankind. Because of the press of people in a congested section of a closely built up city, the press of high land values, and the press of many necessities, this parish launched a new form of building, different from the church of the day, and because it is different, helping the Gospel preached in and from it to exert an influence that is deep and wide. It is as near scientific management of land and building materials in relation to God and His cause in its community as anything yet attained.

From a number of quarters, both country and city, come reports of repetition of services in churches. The plan both makes the same edifices of larger use, and conveniences the people, members and strangers. In historic St. Paul's Chapel, New York, where larger numbers worship God on week days now than ever did on Sundays back in General Washington's time, when he and other famous men occupied its pews and it was a Trinity parish family church, the practice of services at 12.05 and

1.05 daily has been followed for some years. It is found that quite as many people come at one hour as at the other. They are quite different people, and so the preacher may merely repeat his address.

In some churches the eight o'clock hour is found increasingly popular for Sunday morning celebrations of the Holy Communion. In others a half past nine o'clock service is being introduced with good results, it being in some cases the Lord's Supper, in other Morning Prayer, with perhaps the same sermon as is preached at eleven o'clock. Services at four o'clock on Sunday afternoons are also being introduced. These are musical in part, Bible reading in part, and in some places lay speakers are provided. The advantages in variety of presentation of the Gospel, in providing services especially for children or for other distinct parts of a parish, and in enabling people of all ages so to plan worship of God and other proper use of Sundays, are found to be very great. Cases are reported where the number of persons to worship in given buildings during stipulated periods has been doubled.

A PARISH AND CHANGED POPULATION

In rapidly growing American cities it is happening constantly that men and women for whom a parish was originally set off and a church erected, move away to other parts of the city, and to its suburbs. People who take their places are unable or unwilling to support work and worship in the church of other people and of other days. There comes to be a plant, perfect in appointments, and nobody to use it.

The usual plan is to sell the Church and remove it. In not a few American cities there are parishes that have failed in every particular save the one of accumulating impressive Gothic buildings, and perhaps also huge endowments, through advances in the selling prices of their Church sites. A few parishes there are, found in most cities that held on over the trying time between the departure of their founders and builders and the coming of the business people who are glad to divide their luncheon hours and attend a noon day service.

Such parishes as remain in business districts, if they maintain noon hour services, are finding that from five to twenty-five times as many people hear the Gospel preached within their walls as ever heard it preached there under conditions for which their churches were projected and built. The lesson for down town churches is that if they can weather the time between changes, their greatest usefulness is in the later period.

If there be not removal outright, parishes finding these population changes often consolidate with others similarly circumstanced. Such consolidations have been many, and have had varying outcomes. Often congregations do not unite, but if they do it is found that within a few years the process of consolidation has to be gone through with again. Economically, consolidation is a step in the very opposite direction from the one most likely to attain the best results.

Questions governing a step in the right direction involve scientific management that is outlined in part in other chapters. This management includes the small church or the large one, the utilization of laymen, the shape of Church buildings, and local government by local constituencies. There are many examples of success proving the right step, but two of them explain all.

Far down town in one city, where population had wholly changed and even languages differed, there was a handsome Church, with parish hall adjoining, both well appointed. Buildings had been erected sixty or more years ago. The land was sold for $96,000, and material in the buildings for $4,000, making an even $100,000. Half of the total was put into an endowment. With the other half there were purchased four dwellings, two of them in excellent neighborhoods, the other two in cheap tenement districts. Two of the houses were four story. The distance between locations of houses was about two miles, but rapid transit and telephones made distance of little consideration.

Fronts of all four houses were changed in slight degree to cause them to look like places of religious worship. Basements of two of them were torn out and handsome store rooms created that rent readily, one a restaurant, the other a hardware store. The two other basements were retained as dining rooms. The main floors of each were made into auditoriums, seating on an average fifty persons each. Adequate entrances were created for each auditorium, and at the back of the auditorium was built in each case a room for fittings used in public worship. This room was closed during the week by the use of sliding doors. In two of the cases the rooms were additions, built over yard space. In all cases the upper stories are dormitories.

One ordained man was set at the spiritual work of all four houses, or as they are, Churches. He is paid $1,500 a year and allowed to occupy two rooms in one of the houses; ample because he is unmarried. One of the churches, located in an Italian district, is attended by Italians, with services in that language. Four laymen, trained for the work, are in charge of the four churches, and receive for Sunday work, two services and Sunday School, and general week night oversight, $25 a month, $300 a year. They are men of excellent character and ability, being in business and profession. Each of them is able to command from two to four volunteer laymen to assist him, these volunteers coming from other parishes when necessary, but local men being put forward in preference, if they can be found.

Each church is complete in itself, has its own name, its own governing body, but all four are joined in a general body, with the one ordained man at the head, the four laymen as council, and three picked men from each church. There is an excellent feeling throughout. Some competition obtains, and there is much visiting between all save the Italian, and some with that. There are athletic teams in three, with series of games and prizes. As one parish, all four belong to the religious body to which the original church belonged.

With income from endowment these churches are self supporting and are contributing handsomely to outside causes. The total membership is 340, one church being considerably larger than the others. The Sunday School membership equals the communicant list. Each of the four is a community service centre. The matter of distance between the churches counts not at all. The laymen give the addresses, but often get visiting laymen to do so. Attendance is quite as large when laymen are to speak as when an ordained man is to preach. Spiritual instruction in both church and school is wholly directed by the ordained man. Often the preacher writes sermons and they are read by the laymen in all four churches on the same day. Where there was failure, now there is success. And it is such success as can go on indefinitely. Income from rentals, from dormitories, and from gifts is large.

In another city there were two churches, and they tried consolidation for one year. Population changes made it impossible for either to get on alone, on the

plans of former years. At the end of one year one church withdrew, and sold its property. It received therefor $275,000. It did not abandon its field, but like the one just described, it bought a dwelling in its old neighborhood, and rebuilt it into a spacious settlement house, equipped with Church, parish rooms, and a bowling alley. In suburbs of the same city, where were needy fields, property was purchased and churches erected. After all was done there remained $30,000 endowment.

The settlement house in the old field, made over to meet conditions as the church did not, and the new churches in the suburbs, are linked together as a parish. There are three ordained men, one in charge and two assistants. There is also a parish master who serves all three. Without drawing at all upon the income from the modest endowment the parish supports itself and contributes its quota to missions. Where there was failure under the old condition there is marked success under the new. The difference is solely in the management of property and men.

The foregoing are not isolated cases. In varying ways and places almost all of these features have been tried out with success. Scientific management seems to prove that churches whose populations have changed ought not to be consolidated with other churches suffering from the same cause, but split into two, into four, perhaps into eight parts, the make up of buildings changed to fit changed conditions, their administration altered, and laymen employed where need be.

COMMUNITY SERVICE CENTRES

The parish that serves its community, with fair measure of success on all lines of spiritual and material need, puts Christ's economy to the highest test, viz.:

1. The development of the individual and his utilization in Church and Civic effort.

2. Through its team work the serving of needs within its parish limits.

3. Contributions of men and money to Christ's cause beyond parish boundaries.

Community service by parishes involves these three phases of effort and achievement. Whether a start be made from the beginning, or whether an existing parish be developed into a community service centre, three things usually regarded as essential are not essential at all. They are:

1. Money. If one person be in position to enter upon work he enters upon it. It matters not how small the beginning. Everything comes to those who try. Begin to serve, and money for expenses will begin to come.

2. A survey. If the one person have but set foot in the field he possesses all of the information necessary to a start. He knows that the community needs more of Christ's gospel. Begin to give the community some of that gospel. Study the effect of the giving. Result of the study of actual work is

the first fact to put down in the survey. More gospel giving, more study, more facts for the survey. Work while one surveys, and survey while one works.

3. A complete plant. Start work with the plant as it is. Plants that are best adapted to needs were provided as those needs made themselves apparent. And equipment that is provided by the community is always to be preferred to equipment supplied from without.

Three things that are absolutely essential are, curiously, the three that a good many people seem to think can be gotten along without. They are:

1. Workers to do the work. Often those in control of parishes, having engaged and installed ministers, expect great achievements. They think these achievements will arrive almost at once. They reckon they will cover all or nearly all lines of endeavor.

2. Good judgment in the selection of parish workers. All agree that in profession and business men must be trained for work, and that they must be picked out with reference to ability. Yet the same persons, if in charge of parish work, will put in any willing person, untrained, unfit.

3. A tremendous amount of hopefulness, an equal amount of patience, energy that is absolutely without limit in either quality or quantity, and boundless fertility of resource in tasks and methods.

A parish is a gospel dynamo; church and parish house mere coverings to keep off sun and rain. Community service by the dynamo is service to all needs

of all people in the community. There is no waiting for people of the community to come to church. Whether they do so or not cuts no vital figure. The rule of the parish is comprehended in three words, viz. go, give, serve. The concern of the parish is not welfare of itself, but the welfare of others. There is a parish register, and names of communicants are entered in it, but the parish consists of all of the people in the community; those who give, who work, who pray, and those who do none of these things. The community service parish does not reckon its task finished when it has cared for its communicants.

Rectors used to say that there was no use holding services in mid summer, and that they might as well go on long vacations, since their people were away. They no longer so argue. Instead, they say that they were ordained, not to a congregation, but to preach the Gospel, and so long as there are people to be served in Christ's name their ordination oath holds. True, they take vacations, but so doing is matter of health and efficiency. These dictate the length of the vacations. Whether communicants are at home or away bears no relation to the case.

Far more men than professional Church officials think, agree that the Church, with its historic position, its splendid organization, its material strength, its vast investments for equipment, is the one most effective agency through which they may put forth their energies and abilities in practical ways to further the spiritual, the civic, the moral, the social life of their community.

Men may not respond when asked to take up work suggested to them by rectors and parish masters. It is not essential that they do. That which is essential is that rectors and masters, laying aside for the moment their ideals, encourage men to start in pursuit of their own ideals, and do so in their own ways. The case presents Christ's "come" and Christ's "go" in another form. Make it Christ's "go"; the "come" will take care of itself. The fact that men desire to help is an expression of the Christ within them. Train it. Use it. By and by it can be brought up to the ideals of ordained men, of veteran lay workers.

A first step in the creation of a community service centre is the installation of the Big Four tasks. To start with, the plan found to be best is to make men and women see that it is not what others do, but what they do, that counts with them. The tasks are not entered upon all at once. One task is taken up. It may be that of giving money. Others are entered upon later. Some may take up one task first, others another task. By and by there is the record that such number are performing task one, such number task two, and so on. By and by there will be an encouraging number who perform all four tasks.

Beyond the Big Four tasks is parish team work. The functions of the parish point out the natural divisions. As in personal work so in team work, long and patient endeavor is essential. The problem is difficult, the discouragements many. Functions of parishes cannot be developed in haste. They can-

not be brought to perfection save after years of work. They are not to be started in complete form, all of them together. Some will attract workers more readily than others. Several successful parish masters report that they find spiritual and educational work difficult to inaugurate.

They begin, therefore, with three tasks in social service, and find that men, getting well into them, can be led on to more difficult tasks. These three lines are industry, health and recreation. Getting men jobs, getting men better and more congenial jobs, looking to working hours and conditions of labor, salaries and their prompt payment, mean support for men and their families. Real help here makes men think. It proves to them that the Church cares, and makes good because it does so. Health conditions are primary. All men appreciate the value. And the recreational, especially for children, goes to the heart of vital community service. The parish that concerns itself on these lines commends itself to the community. Men without as well as within the communicant lists will both see the value, and enter upon work to realize it.

Referring to the functions of a parish, and team work along the lines of these branches of service, the Brotherhoods that are found in most religious bodies assist ordained men in spiritual plans to serve communities. Earlier in their careers these Brotherhoods put emphasis upon getting men to come to public worship on Sundays, and to attend Bible classes. Now most of them are gradually reversing their method and urging laymen, under

direction of pastors, to go and give Christ's spiritual message to their communities. Training schools are set up in parishes to instruct laymen to do this work in efficient ways. Laymen are taught in the school to conduct religious services, to read the Prayer Book service, to make public addresses, to speak from automobiles and from the stump, as the politicians say, to take work of missionary clergy in summer that such clergy may have vacations, and to go into new communities and lay the foundations for new churches.

In Bible class work there is also change in method. Courses of study are definite subjects, and they have beginnings and ends, so that students know what they are to study and how long the course is to last. Classes are organized that there may be class fellowship and the social feature. The more progressive of classes put the Bible into action, and do not spend all of their months and years in study. They go into their communities and beyond, first taught methods in training school, and minister in Christ's name. Those who do so call themselves the Bible class, although they may not meet regularly for Bible study.

In New England and Middle States teachers in public and private schools who are communicants of Roman Catholic parishes are volunteering in numbers to teach children the fundamental principles of the faith, doing so after school hours on week days. Some are entering schools under the Gary plan. Protestant teachers are volunteering, but as yet in small numbers. Some men and women not profes-

sional teachers are taking up this work, not in Sunday Schools alone, but on broader lines of missions, and social service.

Laymen who are employed on daily newspapers, and others not so employed but possessed of the news instinct, are publishing parish newspapers. These papers contain the news of the parish, written and presented on the precise lines of the village newspaper. For the general news of their religious body the same laymen are procuring general newspapers containing church news, and circulating them with system and regularity.

Laymen are securing from their rectors extracts from their sermons, or interviews with them on subjects uppermost in the public mind, or sermons that report news of Church methods and measures. They furnish these extracts to daily newspapers and village weeklies. The effect on preachers is good: they exert themselves in greater measure to say things worth while hearing and reading. Some of the greatest of American dailies make such extracts regular features of their issues. Similarly, some of the smaller newspapers do so, if the extracts are furnished them. News reports for Monday morning papers, furnishing them direct, or by arrangement with reporters, are also excellent as educational effort of parish laymen. The public is educated, the parish is advertised in its community, the Gospel is preached.

Many parishes have men's clubs, organized for social reasons and to help rectors. Lacking worth while work to do they fail and disband. The trouble

is, not that there are wanting things to do, but that there is no leader to point out the things to do, and no instructors to teach beginners to do them.

Rectors and parish masters who create community service centres find it absolutely necessary to formulate tasks, and with them provide very definite plans for performance of those tasks. Not long ago, in a missionary campaign, 25,000 men were addressed concerning their duty to missions, all forms. Leaders estimated that this large number of men were stirred in their hearts and wills. The leaders went on the theory that men so stirred would themselves find things to do, and methods to do them. Dependence was had upon rectors and upon men themselves. Preachers had performed their part of making men see, but laymen had not taken steps to perform their part of making men do. The result was an almost total failure of the campaign in so far as this religious body was concerned.

It is found that along with definite plans and detailed methods there must be provided specific times when reports of achievements must be in. For such reports the Community Welfare Week, held annually, is found to be admirable. Suppose, by way of illustration, that a community lack a hospital. There is in the community a parish that desires to serve, but that does not wish to become responsible for the hospital. It realizes that it is best that the hospital be a community one, not a parish one. What course shall the parish pursue? ,

Experience answers, and answers overwhelmingly. It is that the parish enter heartily into the project

of raising money to provide the hospital. Do some say that the parish has already its full financial burden? The reply is that the more money a community gives the more it has to give, and that if the parish, itself pinched by poverty, be allowed to lead in the hospital campaign it ought to sieze the honor without a moment's hesitation. Such money raising campaign will stir up, straighten out, set to thinking, the contented and well to do element which every community contains. The benefits resulting from the campaign will be greater to these complacent folk than they will be to the sick folk who occupy the hospital beds!

Some years ago a New York layman gave an address to the Men's Club of a parish on the subject of this chapter. At its close the leaders in the Club, including the rector of the parish, stated that there was nothing left undone by the parish; it covered its field. Congregations on Sundays were declared to be as large as those of other churches. The Sunday school, headed by the assistant minister, had just been reorganized. The parish ended its year without debt, and met its apportionment to missions.

Within a twelvemonth the same layman has been consulted by the same parish leaders, about the future of the parish. Population has changed. Income has fallen off. Workers have vanished. There are more people in the community than ever before. The parish is not in touch with them. Asked what he had commended to the parish as plan for the immediate future, the layman replied that he had

prescribed the same plan as a decade before, when there was the same need for community service as to-day. The first part of the plan, then and now, was that laymen get into harness. The second part was what to do.

For child welfare the plans suggested were religious instruction on week days. Concessions of time are to be gained from public school authorities in behalf of children, at least in some cities. That public schools without religion are inadequate is everywhere recognized. Some cities are adopting the Gary plan, and others might do so if Christian men demanded it. Vacation schools in summer, especially for children whose parents are too poor to take them to the country for any length of time, are of immense advantage and their cost small.

Young people and their needs, particularly in crowded cities, ought to engage the attention of every parish. Losses to the Church are enormous between the ages of fifteen and twenty-five, both young women and young men, but in particular the latter. Education, recreation, wise counsel, dramatic societies; not the institutional church that makes wards of young people, but the community service that teaches young men and young women to serve others, providing them with parish facilities to do so.

Mature men and women to keep in touch with the charitable organizations, the health boards, the employment bureaus, the political clubs, the police authorities, the fire companies, inquiring of all of them what are their plans and how parish and people

can assist to put them into effect in respective communities; what avenues for service, and if trod what may not the parish accomplish!

The leader who would create community service centre, be he ordained or lay, succeeds best who realizes that there is a quick limit to time and achievement of one man; that the best course is to select as helpers, not men capable of obeying orders merely, but men competent to give them; that it is absolutely essential to divest one's self of a desire to gain all credit and profit, and to be glad to see both go to others; and that putting into effect such plans as are here presented will bring other plans into view, and afford experience to pursue those plans to success.

For goal that is worthy of any ambition, any number of prayers, and any amount of sacrifice, some leaders post up the following:

Everybody doing something.

Everybody giving something.

Every community cause being served.

Every obligation of the parish to causes beyond its limits met, intact and on time, with never an effort of any kind on the part of those causes to make merit known, to press duty, or to collect gifts. Community parish centres make it unnecessary for missionary and other causes to come to them, because, serving all purposes they ought to serve, they go all of the way to these causes. As the missionary leaders put it, when applying Christ's economy to the propagation of their cause, "Not missions to men, but men to missions!"

COMMUNITY WELFARE WEEKS

Every Church, every business house, finds that it needs an annual accounting; a time when reports must be filed, at which time organizations must provide themselves with achievements to report, or confess their uselessness. A Church finds that it needs, like the Chinese people, an annual settlement time, when all bills must be paid or provided for. More than all these, parishes need set periods when they surge up to the high water mark, set successive annual records, and see that in each year there is growth.

Some religious bodies provide what they call Preaching Missions. Others provide the same but call them Evangelistic Campaigns. The old way was to have such series of meetings to stress the spiritual life only. A few churches are now coming to observe broader programs, to stress all lines of effort to which the Church stands committed. To the old way of preaching, as means of getting the Gospel into the hearts of the people, they are adding and stressing personal work. For the annual accounting week these churches are having, with marked success, Community Welfare Weeks. The program is adapted to meet local needs. Its date in the year is fixed on the same basis of local convenience.

Such week is not gotten up as might be an enter-

tainment. It is prepared for throughout the whole year. For the Week itself all else is pushed aside. The purposes of the Week are stock taking. What have we accomplished to date? And what are our resources and equipment? Who are our workers? There is a look ahead; what are we seeking to do? Who are seeking to do it? The parish and not some one cause is the centre of consideration; the service of the parish in question to its community, all possible forms, and the contributions of parish and community to the city and state, the world.

Because of the new features the old is not forgotten. There is no slackening of the drive, which ought always to be head on, for the end of sin and the beginning of new righteousness. The spiritual parts of Christ's Gospel are not overshadowed. But the whole Gospel is stressed; achievements along all lines are reported and planned for.

Here is the Community Welfare Week program. It can of course be changed to suit.

Sunday, 11 a. m. Sermon by the rector, reviewing the work of the year that is ending. This review is spiritual, not in the local parish alone but throughout the city, throughout the world, in all religious bodies. Local achievements of the year in material things are given, with some record of material achievements of the Church as a whole. Such sermon can be prepared as will not only set the communicants to thinking, but will deserve publication for record and for wide circulation. Here is the occasion; nothing short of a great sermon will meet it. There is no lack of material.

Sunday, 8 p. m. Some strong speaker, clergyman or layman. He sets forth the blessing of service. He recites what that service has been. He covers the wider field of material achievement than perhaps the pastor has done in the morning. He expresses the thankfulness of parish, of city, of nation, to God for blessings received. Like the sermon of the morning, the address of the evening is usually one that is worthy of circulation in printed form.

Monday and Tuesday, possibly afternoons and evenings. Some parishes begin on Monday evening, have a session on Tuesday afternoon and close with a meeting at night. There are reports of personal and team work. Men and women successful elsewhere come and explain the methods and measures of their successes. Exhibits are made of Sunday School work, and of missions in all forms. Civic matters are considered. Needs of the community are presented. New plans like the Colorado in religious education, the World Conference on Faith and Order for Church unity, and the progress of other national and international efforts, may have hearing. There is no limit to the possibilities of the program.

Wednesday, 8 p. m. A social night. Trouble is banished. Old friends return. Civic officials make up the receiving party. May be high ecclesiastical officials come and stand beside them. The whole community is invited. There are visiting delegations from neighboring parishes, and from institutions with which the Church is connected. Teachers in

the public schools, editors of newspapers, trustees of hospitals; in short the parish is at home to all of its friends and all whom it would have as its friends.

Thursday and Friday evenings at eight. These are given up solely to the things concerning the kingdom of God. Of course the preacher is one who can give the strongest possible spiritual note; who can stir up the wills not only of faithful people, but of whole communities, of whole cities. Topics are advertised in advance. Often great addresses are given, treating some burning truth, and they are printed later for future perusal and profit.

Sunday, 11 a. m. Sermon by the rector. As on the first Sunday morning there was a survey of the past, now on the closing Sunday there is a vision of the future. What are the plans for the immediate season, and for the year? The occasion can be made an event in the life of any Church. It is one that any pastor might well work and wait a year to arrive at. It is worth the whole Week. Often the main points of the goal are printed, posted in the parish house and even in homes, and regarded as challenge to work and workers, to parish and community.

Sunday 8 p. m. The storm of stress and push is over. Ideals and goals have been held aloft. This is a service of prayer and promise. If a visiting preacher come he is one fitted by temperament and experience to draw hearts and souls to God. If there be a sermon it is on the promised rewards of God for faithful services to Him, for hard work

performed for Him. The entire working staff of the parish is present. So are the representative welfare workers of the community, the political leaders, the school officials, everybody charged to see that some of the pressing human problems of the community are solved.

Some churches provide promise cards to sign. These cards pledge more and more regular Bible study, systematic attendance at public worship, definite service to Christ and men, a sweeter temper toward immediate associates. The signed cards are placed upon the altar—offerings of the united hopes of the community in relation to God and His cause in that community and the world. Frequently this closing night of the Week makes impressions that are retained throughout the year.

Invariably churches and parish houses are decorated with flags without and within. Of course there are celebrations of the Holy Communion at the usual hours on the Sundays, possibly everyday throughout the week. There is a publicity committee which sees to it that community and city are informed. Financial committees use the Week for settlement of parish bills. They count again the offertory envelopes. They complete special funds. Officers of organizations use the Week to recruit members. The Week also serves as end for periods for pledges. The Week, rightly conducted, stirs parish and community to their depths. It advertises practice and performance. It excites organizations to colors by compelling them to get things done or be proclaimed as not having done so. Finally, the

Week costs little in money, and affords opportunity for many people to work.

Programs for some Weeks reverse the order for spiritual and material topics. They begin the Week with the spiritual, carrying it in force through Monday and Tuesday following the opening Sunday. Thursday and Friday are then given to consideration of work by volunteers. In some cities and villages it is found that men can be better absent from regular work during the latter than during the earlier part of the week. Often conferences are held on afternoons. Wednesday night, the social one, is used to make acquaintances.

Granted that one aim is to further the work of the parish, its full program of missions, its religious education of the community, its social and civic program, its financial income, the wisdom of giving most thought to the welfare of the community in all of its varied interests, rather than to announce a program in behalf of these parish plans, is well proven by community psychology and by Christ's example. It is also well proven by experience.

SIMPLE, YET GREAT TASKS, WHICH GO TO THE VERY HEART OF THE CHURCH'S MATERIAL EXISTENCE AND GROWTH, STRATEGIC BEYOND ALL OTHER TASKS, AND WHICH EVERY MAN CAN TAKE UP AND PERFORM THROUGH HIS WHOLE LIFE, NO MATTER HOW BUSY HE THINKS HE IS, OR HOW LIMITED HE RECKONS HIS ABILITIES AND RESOURCES.

PERSONAL: THE BIG-FOUR TASKS

It is the aim of rector, head master, and masters of groups of men and women in all lines of work in a functionalized parish to get all persons, communicants of the parish or not, into harness for team effort.

There are always, however, persons who say they are too busy to give time to personal work. They are out of town on Sundays, or they are studying. Usually the real cause is lack of interest, lack of sense of responsibility, and one excuse answers as well as another. To fit such men and women for work the big-four tasks, as they have come to be called, are admirable. And they are so, not merely to get things done, but to arouse interest and responsibility, and eventually lead to team work in the parish.

The Big-Four tasks are:

1. A personal apportionment and giving of money.
2. The habit of talking to a purpose.
3. The stated giving of one's self.
4. The right kind of letter writing.

Every person can perform all four of these tasks, if he or she wants to. It matters not where Sunday is spent. There is no question of Church membership, or even of Christian profession. All duties here involved rest upon all men, merely because they are men. It matters not how busy a person

may be, how poor, how limited his education, or how isolated from the world, he can perform these tasks. The person approached with them is able to put up no excuse.

These tasks comprise the primary department instruction in the Christian Institutes, described in another chapter. They do so because fundamental and far reaching, and because men and women performing them, or even two of them, grow naturally into tasks requiring sacrifice of time and co-operation with others. The tasks are simple in character even if difficult to do, and lend themselves readily to purposes of Institute faculties, whose members instruct others. The tasks in order are:

1. A personal apportionment of money for definite cause or causes for a specified time. The question is not the amount of money. Some parish masters find it well to omit stipulation of sums. A man promising to give a definite sum, and finding himself on occasion hard up and unable to give it, gives nothing at all, and presently drops out. A pledge to give, and only such pledge, more often retains the giver, and generally results, year in and year out, in larger receipts.

Of late there has been in many parishes an every member canvass. Such canvass is being extended now to an all community canvass. If a parish is serving all of the community it may rightfully ask every person in it to help pay the cost. If not serving all of it, the parish ought to lose no time in re-shaping its work. Besides, the money approach is the first and easiest one. Usually the mistake is

made of trying to interest a man, and after he is interested to ask him to give. Such plan often fails through inability to arouse interest. And it makes the mistake of trying to put over upon another man that particular thing to which the propagandist is committed. The new and better method is to propose a personal money apportionment to that cause in which the person is himself interested or to which he is committed. It is still another phase of Christ's "go." It is a material matter. Therefore go to the man, rather than ask him to come to the Church's cause.

A man has energy and yeast in him. He goes, he rises. May be his aim and ambition are wrong. What matter? He can soon be set going and growing in right directions, toward worthy aims. The hopeless proposition is the one that neither pushes nor ferments. Just so a man in the community. When he gives with system to the cause he is interested in, he can readily be induced, when the Church master is in his plan and his confidence, to include Church and Civic aims. Team work is the natural inclination of almost all men.

Parish masters and other leaders find it absolutely essential to bring this matter of system in giving to the attention of men. The world is busy, and many depend on others. Suggestions here and there, propositions at beginnings of years, these accomplish wonders. Very few men are driven off by appeals for money. The loss sustained in such plan is quite balanced by the men who refuse to come in, allowing others to put up for them. The

best results are obtained when givers reckon amounts promised to others to be money thereafter due to others, and that they, the givers, have no longer any moral right to keep it. Most men give because asked to do so. If they are not asked they do not give. As against this shiftless method, one that provides with system, and careful memoranda of gifts in a book of benevolences kept for that purpose, is a tremendous gain. Masters and others, working on this money feature of the Big Four tasks, accomplish wonders. No form of evangelism is more effective. The efficacy of their work is the proportion of givers to the population of the community; givers not merely to parish causes, but to all worthy causes. It follows, as night and day, that in a community of systematic givers, the parish gets its share of support and extension.

2. Every man hears in sermons and public addresses, reads in books and newspapers, learns in conversation with others, facts which influence his life. They are guide signs by which he sets his own stakes, steers his personal course. Parish masters are now suggesting, as one of the Big Four tasks, that men tell these facts to other men. Every man talks. Let him talk to a purpose, some of the time at least. He can not put up the excuse he is too busy. He can not plead that he is no public speaker. In private conversation, using tact of course, he has ample opportunity. He can not ask to be excused from talking religion. Nobody asks him to. He need not mention the Church. He need not tell where he got his facts. He may include good gov-

ernment, good morals, clean sports, and all uplift points, lessons, incidents, arguments.

Men who practice this particular Big Four task soon come to listen to sermons, to addresses, to read books and newspapers, to better purpose than formerly. Because they tell facts to others they more surely have them themselves. Always having worth while things to say, they come to be known as interesting and entertaining conversationalists. Because they exercise their moral courage in some measure that courage is strengthened.

The task is worth advocating by parish masters since by it pastors, masters, civic and all other leaders preach and speak to larger numbers than they would otherwise do. Men practicing the plan are obeying Christ's command to go into all the world and teach, and men obeying Christ soon discover that they are doing so through consciousness of Him and His approval. The old way was to urge a few faithful men to go out and invite others to come to public religious worship. Such task is more difficult than this one of telling. It is not nearly so effective. It costs more. It is unscientific, while this Big Four form fits psychology in every possible phase.

3. Every man, every woman, attends public meetings. Most people in America go to public religious worship at least once in a while. The faithful contingent among Christian people attend Church services on Sundays with fair regularity. But all others go if it does not rain, if it is not too hot or too cold, if friends do not drop in, if the preacher is known

to be eloquent or he come from a distant big city, or if there is attractive music. People attend public meetings held in the interest of good government, of temperance, if the weather be propitious, if the speaker be famous, if the organization of which they are a part dictates that they do.

Yet that which influences the public is the individual. That which influences it more is more individuals. And that which influences it most of all is an uprising of people. Let the people show by their bodily presence that they are for a purpose, and the project they uphold is put through. People in numbers can make or break any speaker, any cause.

Beyond the faithful contingent in the parish are large numbers of persons in all communities to whom the suggestion can be made that they attend church services on a given number of Sundays each year, and a specified number of other meetings held to advance public welfare, Church and Civic, and that they do so regardless of the weather, of speaker; that they attend to help the cause. All so doing are asked to keep record as far as possible of numbers of times, and of occasions.

The advantages to the Church, to civic causes, to men, and to all others of all communities, are apparent. The cost in time is small. Anybody can enter upon or put through the task. The power of numbers, how few appreciate it! The power of one man present, as compared with one man absent, how many undervalue it! Three hundred men, five hundred men, the same number of women, so trained that on a definite number of occasions each

year they are present in force in behalf of a particular cause, would put over almost any proposition. And speaking of personal work, how easy is this form, and how colossal its potentiality!

4. The projection of a man's personality into affairs of all kinds that make or mar the public welfare is powerful beyond the imagination of people who do not understand public forces. And an admirable way, often the best way, to project such personality is by a letter. Knowing this fact, parish masters are suggesting to busy men, to busy women, that they provide themselves with paper and envelopes bearing their names and addresses. Neat printing answers; embossing is reckoned extravagant.

No business or profession is indicated by the printing. The possession of stationery of this style has an immediate effect upon the man himself. Especially is this the case if he be not in business for himself and is unaccustomed to the sight of his own name in print. And the effect is hardly less on the receivers of letters written on such stationery. Many editors of newspapers, managers of department stores, passenger agents of railways, cashiers of banks, governors of states, invariably instruct their secretaries to sort out from the mass of other letters such as are written on stationery of this stamp.

It matters not how busy a man may be, he has writing materials some where. An acquaintance graduates at college, or is promoted in business. A note of congratulation takes but a moment to write.

A relative of another friend dies, and a note of sympathy is soon penned. A pastor preaches a helpful sermon, a speaker at a public meeting gives telling blows to evil, how easy to employ the stationery to thank them. In distributing annual gifts of money, notes of good will written on such stationery to accompany checks—who may not employ such? Using judgment, restraint, tact, courtesy, the man and woman using such stationery can project his or her personality, his or her influence, with tremendous effect, to a purpose a thousand fold greater than all of the trouble involved.

These Big Four tasks can be proposed to every man, to every woman. Records can be kept of numbers in a parish following out any one of them, any two of them, all four of them. From their ranks are recruited the team workers. If a parish be the dynamo it aims to be, the Big Four tasks are initial wires to string, that through them may be sent new and far flung currents.

OFFICIAL AND UNOFFICIAL

During the past twenty years Episcopal, Presbyterian and Methodist Churches, having supreme law-making convention, assembly and conference, have moved steadily in the direction of democracy. The unofficial has made itself heard. Legislation and practice have changed many things. Leaders like the late Bishop Potter of New York have advised against over-legislation, and have told unofficial companies of communicants not to be particular to obey laws of the Church that do not exist.

During the same period Congregationalists, Baptists and Disciples of Christ have moved steadily in the direction of centralized authority. Governments by mass meetings have given place to legislative powers and delegated representatives. Missionary societies, on the volunteer principle for generations, have been taken under that which approximates official direction.

There are those in the first of this group who claim divine right amounting to ecclesiastical imperialism, and in the second those who say they submit to superior and supreme commands only as means to get things done. There is, and long has been, a clashing conception of the management of men and things between the official and unofficial world.

Nicodemus was an official of the Church. As ruler in Israel, he feared being misunderstood by

the Sanhedrin if it were known that he called on Jesus Christ. So he called by night that his visit might not be known. Christ was exceedingly deferential to him. He explained His mission on earth as any young man might explain a matter to a bishop, a moderator of presbytery, a district superintendent. So careful was He that He repeated his principal points twice. One cannot read the account of the night conversation without realizing that there was a personal acquaintance between the men. And it is certain that Christ knew the history, the character, the official relation of Nicodemus to the Church. It is also certain that Christ was a Churchman; sent to earth by the Father to fulfill and not to destroy.

As young man with a mission, Christ was a Church worker. He discovered some things to do, and some young men whom He felt to be persons fit to be trained to do the things. Christ did not, however, ask Nicodemus to fish for men. Neither did He apply to Nicodemus to get a law through the Sanhedrin authorizing Him to teach others to fish for men. Loyal to the Church of His day, wishing to purify its places of worship, anxious to increase the number of men and women to go into all the world in God's name, why did Christ not ask the Church if He might call the twelve, and whether the Church regarded Peter, James, Matthew and Bartholomew as the proper men to ordain?

The answer is that Christ taught the Church of His day and of ours that it needs to have the official and the unofficial, and needs neither to the exclu-

sion of the other. Christ's cause must command men of brains, men of achievement, men of power. Only so can it influence other men of brains, achievement and power. Only so can great cities and great nations be moved for God. Such men are men to hold what others have gained. They are official. But most men are wealthy, have achieved things, only when they are old, and old men are conservative. Responsibility breeds and needs caution. A Church that is official only is conservative. It is often unprogressive. It fails to keep up with the times. Certain men are in certain positions. They must remain in those positions. They ought to remain. Yet they refuse to change, and change is often absolutely essential in the manner of Gospel presentation. Opportunities are not entered upon. Money is not ventured. Sin has fields to itself. Organized Christianity is saved and Christ is lost. It is matter of ready demonstration that had the Church of the ages obeyed Christ's plain teaching in this matter of unofficial and official the history of that Church would be far different.

John, Thomas, Thaddeus and the others whom Christ called were poor men. Socially they were nobodies. They knew few people, and few people knew them. They were only fishermen and common folk. Yet the Church needs just fishermen and common folk. She needs them to launch out and fish with new bait, in new places, after new ways. Industry needs just nobodies. So does politics. They have nothing to lose. History and precedent do not trouble them. When God makes men He

puts into the heads and hearts of rich and poor, of great and small, wonderful gifts intended for mankind; gifts for the benefit of all of us. Organized Christianity was plainly taught by Christ to provide such Church management as will capture and employ these gifts, no matter by what route, unofficial or official, God chooses to send them.

The Great Commission in the organized form that Christ presented it possesses the unofficial to paint visions, the official to see to it that some visions be made realities. The unofficial is to try out new plans, the official to follow safe lines; the unofficial to fail and learn thereby how not to do, the official to have record of uniform success. The unofficial is to spread information and create and crystallize public opinion, the official to follow it. The unofficial is to keep a little ahead of the times, the official a little behind them. In short, Christ set the pattern, and expects men of our day and of all days to continue His work of bringing in all things new, and yet fulfilling all things old.

SOCIETIES OF CHURCH LAYMEN

Responding to appeals from pulpits, men of Church pews have formed many societies, parochial, city federation and national. The good they have already accomplished, the encouragement to clergy they have afforded, have been very great.

Recently some societies have been formed by Church laymen for the purpose of enlisting and training laymen for volunteer work on the material side—the candlestick. These later societies by no means aim to supersede others, for of what use is a candlestick save as it holds up the Light.

The desire on the part of earnest men is to bear more of the real burdens of the Church than they have done, and to put into their work some of the same scientific management that is going into the world's work. Presbyterian, Episcopal and Lutheran laymen of New York City have these aims at heart. Within the past few years, in efforts to realize upon those aims, they have been compelled to go over the same road travelled by industrial leaders. They have tried experiments, have failed often, yet they have gained some ground in permanent achievement.

Christ's economy has been put to the test by one of these societies in a Strangers' Bureau. It secures names of laymen coming to New York, especially such as were Christian workers in churches they left behind. The old method was

to entertain new men, if possible to seat and welcome them into other men's pews. The new plan is to set them at Christian work—the same work they recently gave up. Old ties thus become new ties, and New York becomes the home of their gifts, and hence the home of their hearts.

Another has founded a Laymen's Training School which has had under personal instruction about one hundred men, and in conferences about one thousand men. Instruction has covered voice culture, to fit men to take part in Sunday services as Bible readers—lay readers as their church terms them; missionary, social service and finance committee chairmen, Sunday school superintendents, public speakers, and parish masters. The history of their Church, knowledge of Christian conditions of New York and vicinity, Christ's economy, and suggestions for personal, parochial and associational work have also been taught.

In several cities Christian laymen are founding training schools to prepare volunteer workers for vital Christian service. To some extent these schools teach tasks of candle Light, but for the most part they teach the material functions. Teachers usually go to classes, held in parish houses, rather than that classes go to teachers. The cost is less. Schools are conducted in different religious bodies, there being merely a committee at the top for the interchange of methods. The suggestion of Christian Institute for name has been made, but plans are too tentative as yet to need a name beyond that of Laymen's Training School. Ministers assist,

but the aim has been to develop a faculty by enrolling men of largest and longest experience in actual work, and encouraging them to teach others to work, rather than try to do all themselves.

The scientific management underlying the Institute in any given city has three phases. They are:

1. The trained Christian workers, enrolled, become an educational force, an Institute faculty. There comes to be a consciousness of their united power, and many are predicting that here, along the lines of candlestick rather than candlelight, will come in time that Church unity for which so many are praying.

2. The holding of conferences for the interchange of methods, and the publication of literature for the interchange of experiences. As it is now, in all cities and most religious bodies, mistakes made by one company of men are repeated by other companies.

3. In all cities certain great Christian leaders, clergymen and laymen, are carrying forward the plans for Christ's cause in those cities. They are overwhelmed with demands upon time and ability. It is in some measure waste of time and ability for these men always to go to untrained men. It is as if a great teacher of music gave time to the instruction of beginners. The plan proposed is that leaders give, in part at least, ideas and ideals to men who, in turn, can give them to other men because trained to do so and provided with plans to that end.

Strangely, many earnest Church men, busy in

profession, finance and trade, express surprise when told there are things the Church wants to do, but cannot do for lack of workers. The view seems generally to prevail that almost everything is being done that can or ought to be done, or that if anything remain, official Church agencies will do it, sometime. Recognized leaders, clergy and laymen, realize true conditions, of course. From them a list of things they would like to see entered upon is given herewith. Thoughtful men are asked to note that all are peculiarly the province of laymen.

In making these suggestions for use here, leaders stipulate that the fact be pointed out that many of them are visions and nothing more. But Church men have need for visions, and never greater need than now. This is the view expressed on all hands. It is not claimed by the Seabury Society that it attempts one or all of these lines of Christian effort. It stands as a Society in the position of student of methods.

1. The conduct of Training Schools, especially in parishes as invited, for the training of volunteer workers, men and women, on all lines of Christian effort. Such schools do not imply management of work, but merely the fitting of workers to do the work.

2. Conduct of Institutes for the training of leaders, especially for the enlisting and training of parish masters, and the raising up of public speakers on Christian and Civic welfare and progress.

3. The holding of conventions that shall create and crystallize religious opinion. Such conventions

give opportunity for men of vision to paint such visions that others may see them. When public opinion in any religious body is formed, the official convention knows such opinion and can act with wisdom and certainty.

4. Searching out, training and supporting one, two, perhaps a corps of men of special fitness for the task, who shall cultivate benevolence. This is to be done by encouraging system in giving on the part of all persons; by training and placing in parishes experts in money giving; and by persistent presentation to people, within the churches and outside of them, the duty, the wisdom, and the channel of giving.

5. Larger use of the printing press to help the publicity of Christian aims and achievements. This help can be given by setting up reliable news sources for the daily newspapers, by furnishing religious weeklies with volunteer correspondents, by assisting all parishes to have parish newspapers, and by the publication of papers in their cities on the model of "The Beacon," which is already projected in one religious body. Its news matter can be syndicated, it is said, on the precise plan successfully followed in the great Sunday newspapers.

6. The holding of Summer Schools. Quite near to most cities are lakes large or small, or sea coasts to which people are attracted if suitable accommodations be provided. Seabury laymen established one Summer Conference in 1905, and have now more than half of the $50,000 required to start another one.

7. Furnishing men to pulpits in summer. These men need not be clergymen. Even some of the largest New York City churches invite Christian laymen into their pulpits in summer. The supplies are not, however, for the large churches, but for the weak ones. Many a faithful missionary gets either a short vacation or none at all, and in some cases only at the expense of stopping his services. Trained laymen, taking the places of these missionaries in July and August, make vacations possible, keep churches open, and afford laymen an experience that is of much value in stimulating them to further Christian effort. This work is already done in a few cities, and is being introduced in others.

8. Study of new fields. In many cities churches have been located on wrong sites, in wrong parts of communities. Suburbs of cities present tremendous problems. Rural towns adjacent to cities may need outside forces to improve conditions either of overlapping, or perhaps of that form of overlooking that is found where a church occupies but does not cultivate its field. Besides, there are many cross roads that are spiritually neglected. Ministers who must have salaries to support them may not be able to go to them, but unsalaried laymen can do so. Seabury laymen helped the authorities of one religious body of New York to map out an entire borough of the city in scientific fashion, locating ten new churches, and avoiding for all time many economic mistakes made when locations of churches were fixed in the older boroughs of Manhattan and Brooklyn.

9. The answering of questions by correspondence.

It happens constantly that mistakes made in one religious body are repeated in others, or those in one part of the country are re-enacted in other parts. Such mistakes are needless. The mails easily make the knowledge and experiences of some the property of all.

10. Most cities of commercial and financial importance have commercial exchanges, money exchanges, and a few have united charities buildings. Why not also a Christian Exchange? In a very few cities some religious bodies have buildings, but they do not meet the needs of exchanges. They are office buildings, wherein missionary societies secure their own rent free. The present time is opportune for the erection of such Exchanges, since there are anniversaries to be observed, and public attention is easily focused upon such project. In 1907 occurred the three hundredth anniversary of the permanent founding of English Christianity in the New World. In 1917 will occur the four hundredth anniversary of the nailing of the protests by Martin Luther on the door of his church at Wittenburg; the beginning of the Reformation. And in 1920 comes the three hundredth anniversary of the landing of the Pilgrims.

In most, if not in all, principal cities Christian Exchanges are needed to serve no fewer than eight great purposes:

a. Offices for Christian organizations. New York has scores, and they are scattered from Flatbush to Harlem. Financial districts, dry goods districts, jewelry districts—there is the same reason for Chris-

tian forces to have districts, for their business affairs.

b. A hall primarily identified in the public mind with Christian meetings, with small halls for committee purposes. If the Exchange be in the business section of the city the hall can be used for noonday meetings for business men. Churches happening to remain in business sections are now used. But many people will not enter a church. They may not be prejudiced, but service and spiritual atmosphere are beyond them.

c. A hall for great union public worship in summer, perhaps a roof garden. Conditions change in summer. Cities are summer resorts as they were not formerly.

d. A Christian library and reading room, that preserves the Christian history of city, perhaps state. Scores of historic collections are being lost, or are hidden nobody knows where. It is the duty of the present generation to preserve these things for future ones.

e. A club room for men. An organization of Christian men in a city, acting in union on moral, social and educational questions, is a force to be reckoned with. Such organization can be kept alive only if it have place to meet.

f. A noon day lunch club for men. Especially ought this to be provided if the Exchange be in the business district.

g. If any space remain, a hotel. This feature is to provide accommodations, and also to bring in revenue.

h. Headquarters for the Christian Institute.

THE CHURCH BEYOND THE WALLS

The Church beyond the walls does not call itself a church. Yet it is one in larger sense, in one way at least, than churches which claim the name. It is a Church that has Jesus Christ as its Head, and that knows no other save His Gospel.

In mining camps of Pennsylvania and West Virgina, in cotton mills of New England and the South; in steel plants of Pittsburgh and Ohio; in department stores of great cities, and in industrial plants, insurance and express companies, in banks and commercial houses, there are to be found organizations of employees almost without number. Most of them have come into existence within the last few years, and they have broadened their work and enlarged their sympathies immensely since Europe went to war. Their underlying idea is the welfare of the average man and woman, boy and girl.

Usually the incentive for such welfare societies comes from some member of the firm or company, broader minded than others, and more liberal with his own money and that of others. Within the last five years connectional societies, chief of which are the Industrial Department of the International Committee, Y. M. C. A., and the Seabury Society of New York, have encouraged the forming of new societies, have developed leaders, have saved some from copying the mistakes of others, and have pointed out new lines of effort which older societies have followed.

A prime incentive in these societies is, of course, the greater service which employees can be to those who employ them. Spending money for buildings that are used by employees, and these employees in turn able to accomplish more for owners of the money, is of course good business. But men in central bureaus like the Y. M. C. A. affirm that the greater incentive of the two is the Gospel one as represented by the missionary spirit. That is, the religious motive has been the potent one.

In these many societies of employees there are being put into operation the principles of justice, of honor, of missions, laid down by Christ. Some of the leaders in these societies, asked if they realized the foundations of their societies, replied instantly that they do. There usually comes the quick response that no propagation of any religious body is undertaken or permitted, but that it is always quite safe to quote Jesus Christ and to hold Him up as Pattern. Thousands of Christian laymen, idle in their Church, are active in this Church beyond the walls. Here exists a great Church whose members Dr. Carroll does not include in his annual statistics of organized Church membership.

The largest numbers in the ranks of these welfare societies, of this Church without the walls, are found in the mutual and sick benefit insurance. Whatever regular insurance societies think, members of these societies think they get insurance that is cheaper in cost, and better in that it often carries with it the personal touch. The next largest numbers are in the ranks of the social clubs, and the third in those

of the athletics. Classes in salesmanship are coming into the commercial houses. Officers of insurance and trust companies are giving addresses at five o'clock on certain days on the principles involved in their work, the profits obtained and how, and the methods by which employees may fit themselves for advancement. Loyalty to the ideas represented in the finished product, consideration for the persons and the histories of concerns, defence of particular methods and merits, all these are coming into the hearts and minds of men and women in these Churches beyond the walls.

During the Spanish war there came in Christian work in various forms such as no war period ever knew before. The Civil War, and the Franco-Prussian war never dreamed of it. Into the present war, fostered chiefly by England and Scotland there has gone a systematic religious work that compares in its way with the military. Even the Russian Government has facilitated the distribution of New Testaments among Russian cossacks that were given by American children and that bore a message signed by the Czarwitch. When peace finally comes, there will come into these societies of employees in Europe and America such human sympathy, mutual helpfulness, and missionary spirit, as the Church beyond the walls has not yet known. The reflex influence upon organized Churches themselves will be wholesome and encouraging.

LAYMEN'S LOCATION SOCIETIES

The fact is now recognized, as it has not been heretofore, that the parish must be directed as a whole if it is to be effective. But while this is so, it must be functioned, and workers in each line of effort are given wide liberty of action, large area for private judgment, and trusted generally for results, without criticism after the effort is put forth.

Especially is this consideration coming to be recognized in relation to the management of the affairs of a religious body in a whole city. As the parish is worked best as a whole, so the city is best worked. There are those who declare that the cities, getting larger each year, must have common direction in Church matters or cumulative problems furnished by these cities will crush all efforts to solve them.

Finally, it is just beginning to dawn upon Christian leaders, and in some slight measure Jewish leaders, that a country ought to be worked as are parish and city. Some years ago the large missionary societies began to recognize this fact, and a few of them put forth national efforts in behalf of missions. Later religious education waked up to the fact, and put forth its efforts. Now it is recognized, in some quarters at least, that a religious body may well combine all of its causes, as Church extension, missions in all forms, religious education, social service, and bring its resources of men and money

to bear as a whole upon the nation. In the earlier conception of this enlarged strategy, the ministry was first considered, but within the last year or two, recognizing the tremendous resource of laymen, and profiting by some successful examples, laymen's location work is coming into existence, and along with it the application of the syndicate idea in the placing of money to develop all.

In this location work, as means to direct a religious body's interests on a national scale, two great forces are being brought to play; forces that have heretofore been neglected. One is the influence of Christian men, prominent and powerful in business and profession in their respective parts of the country, in behalf of plans that may further the interests of their church as local and national force. The utilization of this influence is, of course, done in unobjectionable ways, both as regards the influence and the Church. The other force is the very keen interest which aged men, successful in business, almost invariably take in young men who have qualified themselves for the pursuit of the same business. Of course, with the qualification, goes also character. Three illustrations of actual performance, omitting names, well illustrate location work under these forces.

1. A Middle West city has in it immense industrial plants which dominate the trade in one entire manufacturing line. Men who own and manage these plants are members of one parish in the city in question. Interested in it, and able to do so, they built a few years ago a beautiful Church and finely

equipped buildings for its community work. In spite of the fact that there were many men in the city, employed in the plants in question, and in others, nobody was able to discover among them competent workers for the parish. The experiment of hiring additional ministers had been considered and discarded, and that of hiring laymen had not been thought of.

An agency that is rapidly growing into a Laymen's Location Society was aware of the conditions obtaining in this Middle West city, in the industrial plants, and in the parish. It was also aware of the fact that in a New England city was a layman, holding a fair business position but willing to change if he might improve himself, and able to lead almost any number of other men in Christian effort; a volunteer Church layman of experience, consecration, and vision.

The agency in question brought the attention of the Middle West laymen to the needs of their own parish, and the possibility of inducing the New England layman to change. The man who visited the Middle West city to negotiate the matter stayed in that city less than two hours. And part of that time was spent at luncheon. The offer was almost instantly made of a business position considerably better in wages and hours than that then held by the New England leader. Indeed, the latter was asked in effect to name his own salary.

The date was two years ago. The layman went from New England to the Middle West. He holds an important position in the industrial plant, and

with his family lives in a better house than he could have afforded in the East. The parish has a volunteer leader; one who does not himself work, but who teaches everybody else to do so. In effect, he is the leader of the whole parish. Ordained men and lay recognize the place and power of leadership. Every part of the work of the parish is humming. Laymen from the industrial plants in numbers not only attend the parish services, but they take part in parish work. Everybody was benefited. Nobody was injured. There was no expense. The plan can be duplicated a thousand times. All that waits is the agency to do it.

A Kentuckian was in the real estate business in a small way in a large city in the North. In college and later in the city as Sunday volunteer, he had not only done Christian work but had learned scientific management of it. A natural leader, he had commended himself to public notice and appreciation.

A company of men in a Southern city bought a tract of suburban land and wanted a young hustler to sell their lots. The Kentuckian was recommended to them. He said he would accept the Southern offer and quit the North provided he was allowed to start a Sunday School in the real estate office which he assumed the promoters would erect on the suburban land. Of course the condition was agreed to, and the real estate headquarters, built at the expense of the promoters, was remodeled in slight particulars, to suit the needs of school and Church service.

That was ten years ago. To-day it is a beautiful and prosperous suburb of the southern city. Fronting a park is a parish church, without debt. The layman, owner of his own home there, is perhaps the most prominent of the younger real estate men of the city. Certainly none stands higher than he in public esteem. Again, such plan can be duplicated a thousand times.

A layman, well to do and advanced in years, was member of a board of managers of a missionary society having headquarters in an eastern city. There came before the society the proposal to send to a Rocky Mountain town a young man, just ordained, at a salary of $1,000 a year. The layman inquired in how many years, if successful, the young minister might be expected to bring into existence a self-supporting parish in this Colorado town. The reply was indefinite. It might be done in three years and it might take ten.

The layman moved a substitute resolution in which was the name, not of the young minister, but of a young layman. The promise was made that for three years the layman should cost the society nothing for salary, and that all of the cost required beyond three years to make a self-supporting parish with the layman in charge, and beyond six with a minister in charge, the layman who moved the resolution or his estate would bear. The resolution was adopted at the next meeting, a committee having looked into the proposition and approved it.

That was eight years ago. The lay member of the missionary society board is dead. The layman who

was sent to Colorado instead of the minister is a prosperous business man of the town. The parish is self-supporting and has been for five years, and for two it has had its own minister. How was it done? At the cost of not one penny. The aged layman who proposed the plan loaned the young layman whom he recommended to the missionary society $3,000 with which to buy and put into better shape a local newspaper that was for sale at the time. Being a newspaper proprietor himself, he was interested in his subordinate who showed promise. The young man, getting his new purchase into shape, started a Sunday School. It grew into the parish in question. He repaid the entire $3,000, and in his will the aged layman left the $3,000 intact to start another man and another church on the same plan. No interest was charged the man to whom it was first loaned. None will be charged the man who next takes it. There may not be newspapers to buy out in all towns where churches are needed, but there are known to be in many growing towns other enterprises that can be purchased or founded on $3,000. It has been demonstrated in many directions that, in new fields, layman can accomplish as much during the first few years as ministers. And it is also known that many successful Christian men, advanced in years and having money to give, can be interested in such plan.

A Christian leader, high in authority in his Church, went into the Southwest. There he found immense possibility for Christian usefulness and advancement. He found also that others, represent-

ing candlestick as well as candlelight interests, had gone into the same fruitful field as he, and had returned to the money centres and there obtained capital with which to develop their discoveries. The results of that development led the Christian enthusiast to return also to the money centres for capital. He found his missionary society helpless. It could not furnish the needed capital.

The leader in question inquired why his Church might not provide capital to develop candlelight riches as well as the world did to develop candlestick ones. He asked the question of some laymen. Their reply was that the matter had not yet been taken up, but that there existed no valid reason why the church could not take it up and accomplish it. They said that laymen would be required to do it, but that as societies are beginning to send out men, they can in time begin to send out capital, that men and money together may harvest resources for God and America. So far study has been made of available laymen, and it is found that they exist in ample numbers. They need no more than to be trained.

THE RURAL CHURCH PROBLEM

In spite of departments organized to deal with rural church problems, it seems to be doubted by many Christian leaders whether there be any rural church problems that are essentially different from city church problems. Within the last few years one or two home missionary societies have issued literature in profusion on this rural effort. Surveys have been made and results published. Much has been said about overlapping. Stories are published of ministers in villages who, changing methods of work, have achieved successes where there had been failures.

Records show that thousands of churches do not add a single new member in a whole year, and do not contribute a dollar to any cause beyond their own borders. They are not always the same churches, and the records are not true of all churches on successive years. Churches are closed, and other churches are starving for lack of support. Personal investigation shows that thousands of churches, even if adding a few members and contributing a little money, are hardly earning their salt when compared with what they might do. They are marking time. Were property invested in them man's instead of God's, steps would be taken to see that it earned dividends!

Unfortunately it is true that for every dead coun-

try church a dead city one can be found to match it. There is a rural problem and there is a city problem, and both are the same. Both hinge on leadership. There is plenty of work to do. There are well proved methods to do it. There is ample financial support. There are workers in numbers.

Men who know most about the subject say that stronger appeal ought to be made to men to enter upon Christian work, some of them to be ordained, some of them not to be. Especially ought men and women possessing qualities of leadership to be encouraged to enter upon such work. Larger numbers in the work would mean greater choice in the selection of workers for difficult work. At present the rule seems to be that theological seminaries and training schools train along general lines. Men are graduated with insufficient knowledge of problems they must at once face. They are called, some of them, to rural parishes without special training for work in such parishes. Often they expect to remain in the country only until such time as calls to city parishes come their way.

The same men, knowing most about both city and rural problems, are saying that candidates for Holy Orders, volunteers for Christian work, must early decide whether they are to enter upon country or city work, and having marked out their courses, stick to them. The same energy, the same originality, the same tact, the same breadth, are needed in both lines if problems are to be solved and work for God and men is to be advanced. But the knowledge that must accompany these qualifications is

quite different in rural and city work. Therefore time taken for preparation is to be employed in acquiring that knowledge which must be possessed.

The worker who would study either city or rural conditions, in order that he might serve them, finds a wealth of stories relating successes attained here, new members added there, remarkable amounts of money contributed in some other place. Precisely how these successes were attained does not always appear in the accounts. There is to be gained an impression that the same man who brought about one success could go elsewhere and bring about another, but the question, an elusive one, is how men in general may enter upon these conditions and succeed amid them. Getting information at first hands, the effort is made in these chapters on the rural church problem to set forth economic laws that anybody can follow, and to relate method rather than result. It is worth saying again, so soon does it seem to be forgotten, that wherever successes have been discovered there have also been discovered men who possessed and used the following qualifications:

1. Tremendous energy, and consecration to use it, with little or no regard to the convenience, the pleasure, the gain to its owner.

2. Originality in method, and forehandedness in having another plan ready when one failed.

3. Determination to make the problems in hand the work of a lifetime, with no thought that some other fields may be less hard; and knowledge that a life work requires a life to do it, and therefore a

settling down to the grim purpose of winning out there, not elsewhere, no matter how many years may pass.

4. A realization that they have no claim to special privilege; that obligations are the same upon all; that there must be readiness to see others gain and get credit; and that things are not less well done because they are done differently.

These rules apply to ordained men and lay, to men who do things in the country and in the city.

Very general study of conditions following development of rural parishes on these new lines of effort affords lessons that are being taken to heart by Christian leaders and workers. The study of these conditions has been made, and the lessons drawn, by men and women who have spent most of the years of their lives in sight of Christian problems in the mass and in the detail. They are leaders in many religious bodies who have had the benefit of trained minds to collect and arrange data for their use. They are executives who have made, or helped to make, far reaching decisions affecting Christ's cause in America. They have seen some of these decisions work out well and some ill, and have gained wisdom in both contingencies. These leaders say:

1. That they are able to discover not one instance, either in city or country, where the introduction of these social and other plans, through leadership of ordained men or laymen, has worked to the detriment of the spiritual part of the churches involved. In every instance the spiritual work has

been benefitted. No case has been found where it has been neglected. The addition of the plans of the candlestick seem always to be clean and clear gains to the Gospel and to God. Absolutely no grounds obtain for the fear that churches, city or rural, giving thought to health, recreations, public schools, libraries, country fairs, and even civic betterment, will therefore give less thought to the spiritual welfare of people for whom they are responsible.

2. That there invariably comes ample financial support for new work as well as old, and that ordained men attain just as high honor, just as secure place in the estimation of the community and of their respective bodies, when lives are given to rural problems as when given to problems of great parishes in great cities. The course to follow, in city and country, is to perfect plans for advance and make those plans known. Response may not come as quickly as enthusiasts wish it might do, but it comes, and that as soon as conditions are really ripe for it to do so. New friends rise up. New resources appear. The right procedure is, first the well matured plan, next the support to put it into effect; first the air-castle, next the underpinning for it. Those who demand foundations in advance of projects those foundations are to support, rarely arrive at either foundations or projects based upon them. Builders are builders, and achievements are achievements, and the same honor follows them whether they are located in the country or in the city.

3. There is plenty of work for all to do. This is true in city and in country. There are too many

small churches in some communities. Their work needs co-ordination. Better plans may well be introduced. Competition and duplication ought to be brought to an end. But these things having been done, no community anywhere has too many Christian agencies. The trouble, where there is trouble from overlapping, is that real work for God and men is not entered upon, or if entered upon, is entered upon in too small ways, with too narrow visions of resources and needs to employ them.

And finally, all that is true herein of the country, is true also of the city. The only difference between the tasks is the difference of tools, and ways to handle them.

COVERING A TOWNSHIP

A leader in a village in the Middle West proposed one day a complete reversal of a policy that had obtained in a rural church and community for fifty years. The leader was not a late arrival in the pastorate there. He had lived and worked there for several years. He possessed the confidence of the people, and of the religious body to which his parish belonged. More than that, he knew the officials of his parish with whom he had to deal when the time came to determine whether the new and radical policy was to be adopted.

The old parish plan had been a centralized one. People were asked to support the parish because it was old; because it would die if it were not supported. Three miles away there was another village. The people in it wanted a church of their own, or at least a Sunday school, but the old parish forbade both. The argument was that often the salary of the pastor of the one parish could not be paid. What could be expected if there were two churches, two pastors and two salaries?

The revolutionary policy was adopted, after some debate, some heart burnings, and many promises on the part of the pastor that he personally would assume this responsibility, take that risk. Another church was started in the village three miles distant. It was not permitted to be bossed by the trustees of

the old church. It was set up on its own account, the local people supporting and controlling. In both villages the pastor showed small concern for the welfare of the churches. He showed marked concern for the welfare of the people.

In the opposite direction, at a cross roads, there was a hall above a country store. It had long been unused, and contained no furniture. But an offer to organize a Sunday school in it, and to have public religious worship once in a while, soon brought local enterprise into action. Money came in for chairs and books. Mere worship was not, however, all that was aimed at. There was little social life in the community. Both social diversion and a baseball club came into existence.

This plan of many small churches, preaching stations, Sunday schools; of social and recreational life, was carried on until there were, scattered over an entire township, fourteen centres where people came together, where inspiration could be obtained, where plans for community betterment could be agreed upon and from which they might be carried into effect. In one of the villages there was a church that had for years been about as dead as the graveyard that surrounded it. It belonged to another religious communion, but it caught the fever of doing things, and its religious body being broad, it threw in its lot and its property with the other fourteen. Hence it came about that fifteen stations, all identified with one religious body, covered a region wherein there had been before two, and they identified with two bodies.

Where there had been one ordained man, lacking often proper financial support, there came to be three. Further to assist, there came also to be two laymen paid for part time, and one visiting nurse. The last named is not for a hospital, but for work in families, chiefly with women and children and chiefly advisory. There has been no trouble about finances, because more people were brought in to be served and therefore to contribute. People came in who had never been identified with a church before.

Economically, the law of "go" rather than "come" was observed. That is, a church that had formerly insisted that people come a long distance to it, went instead to the people, taking with it services in such places as enabled many to attend. The law of the small church came into play, as did the one of a community service centre. The people were asked to contribute, but in each case they were permitted to have voice. They became interested. They supported their own plans. The social, the moral, the recreational, all these were emphasized, while the spiritual received its proper recognition and prominence.

RURAL COMMUNITY SERVICE

A rural rector of New Jersey, convinced that his church ought to serve its community more than by providing preaching service and Sunday School, marrying a few couples and burying a few dead, studied health conditions of village and community. He did so without telling any one of it. There was no health board, but out of his efforts one later came into existence. Had there been such board the rector says privately he would have inquired of it how it might be assisted to be of larger service. His point is that no matter what the situation, there is always opportunity for improvement.

In village and community, and especially throughout the entire country district, the rector discovered that contagious diseases ran their courses, with few attempts on the part of the people to stop them. Once started, measles, whooping cough, even scarlet fever, spread over vast areas, made school vacations necessary, brought on expense, and caused needless deaths. The rector did not write letters to local papers criticizing health conditions. He did not preach from his pulpit about the shiftlessness of the people. Instead, he conferred privately with some men and women of influence and resources. He suggested that some of them pay visits to other communities, and there ascertain conditions and methods to improve them. He refrained from

mentioning that in towns which he proposed visiting better conditions prevailed, although he knew such to be the case. He also refrained from going himself as investigator.

Men and women going to other communities, and finding there improvements in health matters, were enthusiastic advocates of such improvements on their return. They had served others, and God blessed them in breadth of view, in willingness to help. At a meeting held upon their return, to hear reports, the rector suggested that invitations be extended to experts in tuberculosis prevention to come and give public addresses. One who came talked about the common house fly as a needless pest.

A result of the house fly lecture was a town clean up society, with a clean up week. Young and old took part. Prizes were offered by the society for the best kept door yard, for the largest number of old tin cans collected, and for the best reports on the location of mud puddles in faulty roads, and stagnant ponds in out of the way places. There was a fly killing contest, with limit of time and money as prizes. The local druggist kept and counted the dead flies.

Teachers in public schools were visited by the rector, not to tell them how they might help, but to ask them in what way the rector might help to better conditions in building and among pupils. The teachers had long sought assistance, but felt they were not the persons to put in complaints. The visit of the rector furnished them with their opportunity. A result was that men and women

of the community came to know conditions in their own public school, and among their village children as they had not known before. State health and school authorities came in.

Sanitation in all forms was looked into. The sewage question was studied. And just here there arose, as there always does when public needs are ventilated, the well to do person who wished to help and was able to do so. The rector's telephone rang. Yes, he could come at once and see the lady who rang him up. His auto carried the rector to the door, where he was given a message to the local clean up society. There was a parley on the porch, for the mover in the matter was not quite sure what offer to make. The rector had a suggestion. It was a visiting nurse, to be supported for a period of one year, and to be at the service of the community.

The clean up society accepted the generous offer of course. In so doing the rector raised the question whether the society might not think itself justified in becoming a local health board. Such board might more properly have a nurse in its employ. It might also be better able to bear part of the expense. The board came into being. Later it became also a hospital board.

The visiting nurse came. She brought with her the interest of the County and State Boards of Health, and of one or two Hospital and Medical Associations. She was in touch with all. A community that had been the victim of unsanitary conditions, waking up, was enough to interest anybody.

Nobody inquired who did the waking, but the whole health machinery sat up and took notice. It offered to help.

The nurse went into the public school of the village and of rural schools far and near. Health of children at once improved. Attendance was better. Scholarship was better. Larger proportions of pupils passed examinations successfully. The nurse went into the homes of the poor and taught mothers to care for children, into homes of the sick and taught women to prepare food for the sick, into shacks of foreign speaking peoples, of whom there were many, and reduced the rate of infant mortality by half within twelve months.

In part this astonishing record was made by providing clothes for the little strangers to be put into. It was found that very few mothers were accustomed to provide clothes for expected strangers, and so many children got on the first fortnight, if they lived, in old blankets or cast off garments of elder babies. Now there is a society of well to do women in the community which keeps in stock a variety of baby clothes, and no baby arrives in that community now to find that no provision has been made for it.

The rector? He is preaching the Gospel. He is the adviser of the visiting nurse, but nurse and other people do the work, raise all of the money, get all of the credit. At the suggestion of the nurse there is now being fitted up a house which is well isolated, and which is to serve as hospital for the few cases of contagious diseases. Mumps

and diphtheria already stand small show of getting far when they appear in the community, and once this house is in order they and others will find the outlook so unpromising they will not venture at all. Some people are already saying the house will grow into a hospital. The church held up ideals. It served its community. It presented the Gospel in action.

A RURAL PUBLIC SCHOOL

A minister going to a rural church was asked to visit the public school and speak to the children. He accepted the invitation. He had been surprised upon arrival in the village that so prosperous a community had such a mean school building, and that it should be so badly located, as it appeared to him to be. He felt sure it could not be graded, and upon inquiry, since it was spring commencement time, he had learned that a very large number of the senior class, although of age for the grade, had failed to pass examinations.

Going to speak to the children he mentioned none of these things. He made, instead, an address that was suited to the children, and that much interested and inspired them. Invited by the teachers a second time, he did not then give to the children any complaints that were in his mind. Neither did he do so to the teachers, who showed him some social attention. Instead, the time being opportune, he asked the principal, and incidentally the teachers, three in number, if there was aught that he could do to help them in their work.

Principal and teachers had long realized the shortcomings of their school and its surroundings. It was not needful that the minister point out faults and urge remedies. He was soon informed that there had been found to be little use to apply to

school authorities for class room equipment, much less for larger building. The minister pledged his help, and the teachers were encouraged somewhat.

It happened not long after that the county superintendent paid the school a visit and seemed unusually well informed about conditions. He had always before been perfunctory in his inquiries, and vague in his counsel. A little later a local newspaper reported an agitation for the forming of a school board to take the place of the one-man school director. The agitation ripened. The board was formed. The new minister was a member of it.

The principal and teachers were surprised to find the minister, visiting the school as official of the board, in the same attitude of mind as at first. He gave no orders. Instead, he asked how he could help them. The teachers were freer than before in their appeals, and more definite in their demands.

There appeared in the school almost at once, maps, globes, better text books and almost all of the things that the teachers had long pleaded for. Discipline of the school improved. Shape and height of seats were changed to fit the chilren's years. Where fully half of the senior class had failed in examinations, now every member passed. It was not long before a new school building was voted by the people, and soon erected. The location was different from that of the old building. It was on a hill, and it had ample grounds.

In the hall of the new school there was given the first year a series of literary entertainments. People of talent far and near were given opportunity to

show that talent off. The next season there was a lyceum, with lectures. And the third everything was musical, people of musical ability giving an oratorio. The lectures were popular for they were on farming, and given by a United States expert. No one asked how it happened that lectures fitted the needs of the community, or why the literary society did not go on year after year, until it died, or why a musical winter came in, giving people who could sing and play a chance to be heard.

It was not the minister who did it all, for he rarely appeared, and as for his sermons, they were the same Gospel they had ever been. A brass band came into existence. Several young men and young women departed for schools of higher grades, determined to take college courses later on. Never had the village furnished a college student before. The minister became president of the school board and later the county member of the State Board of Education. A picture of the new high school was hung in the educational department in the State Capitol. The Church! It grew in numbers and influence.

HELPING A VILLAGE

A young man was called to the pastorate of a church in a village of about one thousand people. He was but lately from college and seminary, and his name with the clerical title before it still looked strange to him. Around the village was a prosperous farming district. Village and district were politically one, but the pastor soon discovered that prominent men and women resident in them seemed to think their interests clashed. The village desired to be raised to the dignity of a borough. The farmers for some miles around opposed the project. Financial interests were supposed to be involved.

The young minister's father had long been in politics, and the son dearly loved to watch the father's hat when in the arena as contestant for office. He had seen the same hat in the same arena through several campaigns. The new pastor mapped out his course in his new field. He followed that course. As part of it, he preached the Gospel from his pulpit with all of the emphasis and ability at his command, without mention of local conditions. This he did for two years or more, or until he had gained the confidence of the community. During all of these months he made careful study of the people of both village and farming district about it. Hardly a man with whom he had not a speaking acquaintance, and that without any regard to religious affiliation. Keeping his own counsel, he

ascertained the standing of families, their blood relationship, and the attainments of men who sought to lead.

One night fire destroyed a village residence. There was no water supply. There was no engine. Talk followed about fire protection. The pastor did not preach a sermon from his pulpit about community shortsightedness in having neither water supply or fire engine. He did not preach one from his pulpit setting forth things that ought to be done. All the same he preached, and that most effectively. He did not preach from his pulpit, but from his position as pastor, from his standing as man in the community. He knew which men helped to make public opinion. He visited each of them in person, privately, and made a few suggestions.

The talk about the fire loss took the shape of arguments in favor of incorporation of the village into a borough. The borough was to provide water supply and fire company. When it did so, it was generously to allow it to go into the country district far and near in case of fire. The telephone could always give notice of fires. Along with the same fire talk came also talk of better roads. While the village men offered fire protection, the farmers proposed easier access to the village. Nobody recognized plans as coming from the pastor. The pastor was not dictating. He was preaching the Gospel.

The State Legislature passed the act of incorporation of the village into a borough. There was no opposition. Everybody rejoiced. A carnival was held. Everybody attended it. With the proceeds a

fire engine was bought. A public subscription in part built a fire house, and a carnival the next year completed payments on the cost of it. The upper floor of the fire house became the town hall, and one of the first speakers at a public meeting held therein came from the State Road Commission, and he talked about the value of good roads. He answered questions of cost, and contributions of the State toward that cost. An outcome of the lecture was an improvement society, the name of which indicated that it covered both borough and farming district around it. The society offered prizes for the best kept lawns. It offered prizes, open to boys and girls only, for the largest number of bird houses located in the best places, and getting into them the greatest variety of birds, English sparrows barred. There were also prizes for essays on the habits of the birds of the district, and other prizes on good road making.

Just now the village is voting to bond itself to put in water supply. The pastor is not on the water committee, but he is one of half a dozen men who, with proper foresight, took title to the land and springs from which the supply is to be secured, before the voting was done and the owner of the land advanced the price or refused to sell. Some progress has been made on the State road, and there is a village improvement society committee to see to it that mudholes do not exist within a radius of ten miles in every direction. Nobody yet mentions a sewage system, but that is in the mind of the leaders. Property values have increased, the

borough government has come, roads are improved, and friction has been avoided.

In an address to the fire company, given in the town hall, the pastor ventured to tell firemen that it is not the chief duty of firemen to put out fires. The principal business of firemen is to see to it, when no fires are raging, that electric light wires are properly insulated, that rubbish is removed and burned, that waste paper is not thrown into the streets, that accumulations of greasy and soiled clothes are not permitted in any houses. That is, fire prevention is the business of firemen. The people saw the point. They saw it to such good effect that strangers, riding through that country in automobiles, remark the smart appearance of the village and its immediate district. They do not know from whence came the vision. Many of the people do not know either. The young pastor never speaks of his own part in it.

CHURCH EXTENSION: A SOCIETY'S PROBLEM

There is a vast difference between—

(a) A Church extension society starting a church, retaining control of it, and asking a community to help it; and

(b) A Church extension society inducing a community to start a Church, the people assuming full control, and paying all bills for maintenance.

One plan is unscientific, unpsychological, expensive, full of limitations, and contrary to the teachings of Christ concerning the candlestick. Speaking economically concerning new and old communities, and regarding all non-Christians and almost all Christian men and women, it can be laid down that—

People don't pray for,
Things they don't pay for.

Suburbs of growing cities are made up of well to do people. They are also made up of people who are paying for homes on the installment plan. Suburban towns have in them families who know people all over the city, but do not know their next door neighbors. Rural communities, old and staid, are in classes by themselves, and present quite different problems to Church extension experts.

Extension societies, especially those charged with extension of their church in suburbs of growing

cities, and suburban towns around them, are now making studies of land values, of house investments. They are getting into touch with street commissioners, school boards, real estate dealers, trolley car companies, and foremost citizens longest resident in communities. They are not particular always to search out families of their own faith and order. Rather they search out people.

Formerly consideration was given to the point whether there were enough people in a community of the religious body represented by the extension society to make it worth while to enter it. The worth while referred to the fact whether money enough would be forthcoming to maintain a church of the style and stamp maintained in older parts of the city. Now all considerations of this sort are banished. Without regard to size of community, or numbers of people of one faith or of no faith, extension societies are entering and holding religious meetings. May be they hold them in halls. Possibly they hold them on street corners.

Young laymen are going out in numbers to do this pioneer work, and bearing all of the cost. The plan stirs up new neighborhoods. It develops young men who go. It costs little. Efforts are put forth in many communities. Often parlor services are held. Almost any family will welcome one such meeting in its front room. Extension societies recognize that the first effort to gain foothold carries with it permanent occupation of the community. That religious body is going to be strongest in growing cities that earliest gets into fields.

Here and there, following these community meetings, definite interest shows itself. A few families come forward with offers to help. Local public spirit is aroused. The extension society suggests that a local committee, often self appointed, call a meeting to consider the question of starting a church. Such committee, getting a few people together, itself assumes leadership.

Invariably it is found that Christians of almost all names will tentatively enter upon such plan. Often Roman Catholics come in from neighborliness and from local public spirit. A union effort need not result, for most communities recognize the advantage of connectional relations. Tact and trustfulness on the part of the Church extension executive will bring a resolution to cooperate with him, and will hold practically all original promoters and volunteers. Later on the same policy will make them permanent.

The best results follow a plan that keeps the Church extension society almost wholly out; that puts upon the local committee all decisions of place of meeting, of name by which the new venture is to be known, of money for furnishing of outfit and running expenses. The local committee succeeds best that starts at once with subscription papers, and holds no religious worship, starts no Sunday school, unless and until financial outfit and maintenance are assured. Upon organization by those who have subscribed, the step is often taken of voting, out of the very first subscriptions, ten per cent to go to missions and other causes beyond

the community limits. That is, ten cents to others from the very moment that the other ninety cents of the dollar are expended at home.

The extension society that is best up in the practice of scientific management permits the new venture to become a church at once, with all of the rights and privileges of old parishes. With some religious bodies the custom has obtained of calling congregations unable to pay all local expenses by a term signifying their dependent character. Such practice is found to be unwise, since usually the amount required as annual expenditure is fixed, not by local conditions and real needs, but by notions held by somebody else; notions fixed and held by quite other conditions; and since it is at this perilous period of youth that a parish needs all of the moral support that can be accorded it. That it is a church, that it stands on a level with other churches, helps to strengthen it both with its own promoters and with its community.

The wisest extension executive offers little or no financial support; certainly none save as the people give equal sum or more. Usually the plan obtaining is for the society to give, if later conditions warrant, such permanent foundation as site, or contribution toward building operations. In all cases, however, title to property is held by local authority, and gifts are turned over by the society to that authority. It is found that local men and women can as safely be trusted as can other people. The fiction that the work is new and that it must be controlled by some strong society beyond its own borders is an unscien-

tific assumption of ownership of money given by Church extension supporters. The giver in the old parish as truly trusts people of suburban churches as he does extension societies. Anyhow, he gave the $1. He did not give with it arbitrary control. To assume such control upon possession of the $1 is for a society to upset relations, to defy psychology of stewardship.

Local committees projecting public worship and Sunday school in their community are now-a-days left to select store room, hall, carriage house or such other place as offers. It is found that if a society propose such accommodations the people will often demand a church, well located and fully furnished. If the demand be agreed to, most society's funds are soon exhausted. One community is helped. Other communities go without help. And not infrequently that community that is helped supplements its vote of gratitude with a request for more. On the other hand, if local committee suggest modest beginnings, on the ground that it can afford no better, it will be satisfied for the time, and if and when helped by the society, it and the people will be grateful.

Some church extension executives have argued that it is fitting that the Church be presented to a new community in a dignified manner; in an edifice beautiful if small, and not in store room or hall. The answer is that Christ preached the Parable of the Sower from a fish boat that He did not own. Executives have been known to say that people will not attend worship in store rooms and carriage

houses; at least none will save the very faithful. Experience proves that carefully kept records of attendance during periods that congregations worship in temporary quarters and later in beautiful edifices indicate nothing whatever in numbers as to the time the change was made. People may be found who say they will not attend until a church is provided, but such people usually have other excuse when the new condition arrives to demand it.

Modest sums of money locally subscribed for furnishings, and the same for rent and incidental expenses, make it possible for congregations to assume complete self support. This is true in rural districts, in suburban towns, in sections of cities that are rapidly building up. The experiment has been tried successfully in all. Under such condition, as under none other, definite plans that are to underlie the parish for all time can be perfected and put into practice. Local conditions can be taken into account. This can be done by local committee as it can never be done by a society charged with many duties and lacking time and men to study all. The local enthusiasm can be utilized. Individuality can have play. No parish ever amounts to much unless and until it finds its individual place in the sun.

No matter how small, no matter how few the workers, functions can be fixed as they are to stay fixed. The spiritual, the educational, the community service, the social life, the world contribution as represented in the tithe, and the financial management—all these can be formulated, and the community can be taught that the parish is not Dr.

Smith's or Dr. Brown's, not Methodists or Baptists, not Presbyterians or Episcopalians, trying to gain foothold in the community when there are already several competitors ahead of it, but the community itself, functioned to preach the Gospel in all forms to all people, and in so doing electing, of and for itself, to do all this as part of one strong religious body that is, in like manner, serving other communities and the world.

Some extension societies have secured theological students at small salaries to go into new communities and take charge of these new churches. Others, notably the Lutherans and Roman Catholics, assign young minister to new fields, and a few old parishes unite in his support. Both plans have accomplished much, but even better plans have been discovered and have been proven successful under many conditions. This plan is to secure the services of mature Christian laymen. Such men are far more numerous than theological students or young ministers, and being of mature years they bring better judgment and riper experience to a work that usually taxes both. They can be found everywhere as others cannot. They will not ask salaries, save in very rare instances, and even then hardly more than $300 a year; a sum which will burden few promising ventures in new communities. Where men cannot be secured locally, Laymen's Location Societies are beginning to furnish them.

It goes without saying that such laymen are first trained in the task they take hold of. Schools are being established to enlist and train them. They

are taught scientific management. They are taught to give addresses on religious subjects. Especially are they taught to give Bible readings, which are Bible expositions along the lines of Sunday school helps, or Bible class instructions. Such readings are not sermons, and yet they serve new communities admirably if well given. They make Bible learners. They lay foundations for the great parish that is to be. They develop men. Indeed, one of the first advantages of the plan is the development of men; men who later on serve the Church in this and other ways.

Trained laymen, offered to new congregations, are selected by such congregations in the precise way they might select rector later on. The wise extension executive does not force a leader upon any one. He does not seek to control such leader when he finally assumes work. He advises him, as he does the congregation. After all it is found, in this extension work and in religious bodies in larger work, that advice rightly given, and by the right bodies, is followed in quite as large measure as are canon laws. For example, the advice of the Congregational National Council and of the Northern Baptist Convention, moves as many parishes to act as do the laws and rulings of Episcopal General Convention, Presbyterian General Assembly, or Methodist General Conference.

Communities that are served by these trained laymen are not dissatisfied with them because they are laymen. They are not deceived into thinking them to be ministers. Usually it happens that mature men

in charge of a new parish are able to bring to the work two or three other trained laymen, and the whole number form such body of administration, such diversified talents to serve different functions of the new work, as older parishes might envy. Yet these younger helpers are not mistaken for ordained men. Communities understand perfectly that these laymen are serving until such time as the parish is financially able to support a rector. When money is not paid in salaries receipts of growing work go to strengthen foundations of the parish; the candlestick in its material parts. When the proper time arrives the layman steps out, and the ordained man steps into a functioned and well organized work.

A service which extension society renders, and that without prejudice to new parishes, is the support of one ordained man to do the spiritual work of groups of these new parishes. Such ordained man is not created rector, but works by the side of the laymen in the parishes; a division of labor between spiritual and material. It is found that one ordained man can, in this day of trolleys and automobiles, of motorcycles and bicycles, serve six to eight congregations. In Pittsburgh and its suburbs such ordained man was long supported by the laymen working in the parishes, without burden at all upon extension society. Ordained men arrange celebrations of the Holy Communion at the different centres to suit convenience. They are available for funerals and weddings, for attendance at entertainments, to assist in parish visiting to some extent, and to perform baptisms and all other spiritual acts.

The plan in practice is a splendid example of efficient team work. In some places it is being followed permanently to good advantage. It works best in suburbs of cities, but is available for groups of towns, and even rural communities.

Advantages of this new plan for church extension are many and obvious. Apart from the larger interest and gifts where there are local control and local support, there is the tremendous advantage to extension society of being able to induce people in as many centres as possible to begin the foundations of a church. There is no limit to the number of places that may be inaugurated. There is no limitation as to numbers. Even the cross roads of half a dozen people may be served. No community however remote and small but may have Christian privileges to greater or less extent. It is a fact proven by long experience that nobody can make rapid progress in new communities, save in very exceptional circumstances. Churches that live longest and accomplish most good are slow in their growth. Since this is a fact scientific management suggests that expenses while growth is going on be as small as possible. Thus money goes farthest, and givers are not discouraged.

The utilization of laymen in this important sphere is almost greater in value than any other of the advantages. Founding parishes that go on teaching the Gospel long after the founders have passed away are tasks that appeal to men. Because they establish them, most men come to be worth more to God and the Church than the parish they found. One parish

in one city, now grown great in numbers and wealth, was established by a Christian layman under the plan described, and under direction of extension society executive. Turning it over to ordained man, he went to another city and established a second parish in the same way. Since then, his business growing, he has gone to still another city, and there has promptly become one of the foremost laymen of his Church in all of its larger councils.

This extension plan is practicable in all religious bodies. It is in operation in several, and steps are being taken to extend it. Laymen in numbers offer for the work. It is becoming increasingly apparent that laymen ought to be salaried for Sunday and week night work, but this salary it seems wise to limit to small sums and not to be large enough to encourage laymen for full time. The reasons for remunerating men are not that salaries are demanded, but that business principles ought to prevail, and congregations ought not to be encouraged to receive so great service from one man, even a layman, without themselves making sacrifices. However the plan is practicable without salaries, and is being so pushed with success.

SCIENTIFIC METHODS FOR THE PLACING OF CANDLESTICKS ON NEW TABLES IN SUBURBS OF CITIES AND IN TOWNS WHERE NEW CHURCHES ARE NEEDED, TO THE END THAT COMMUNITIES MAY SEE THE LIGHT. CHRIST'S METHODS APPLIED TO EXTEND HIS CHURCH.

CHURCH EXTENSION: THE PARISH PROBLEM

Many American towns are growing in population. Constantly is witnessed the spectacle of some village taking on new life through the utilization of an unsuspected resource, or the locating in it of a manufactory. When such event occurs the local parish church is at once affected. Perhaps the Church has existed for fifty years. It owes allegiance to one religious body or another. It has reared and lost to the great cities, to every other part of the country, hundreds of men and women. With the start of its own town cityward it is to feel a change. All young men will no longer pass on. Some will remain. Others will come.

What policy shall the old church pursue? In many New England cities, and some Middle States ones, the old church has clung tenaciously to its new strength. Its officers have argued that now it is to come into its own. The old struggles are at an end. One big church, with handsome edifice, with famous preacher, with splendid choir; such is the vision and such the policy to realize upon it. New churches of the same order are opposed by the old. Sometimes, when differences have arisen, new churches of the same order have been built on the opposite side of the public square. Both demand and get central locations.

In some cities, under these changed conditions, old parishes have appreciated their new responsibility to the extent of starting branch churches of their own order in suburbs. Rarely have these churches considered their cities as checker boards, squares of which are to be provided with religious privileges, system governing the lay out, but have encouraged the starting of Sunday Schools, sometimes also preaching places and organized churches, at such points, hit or miss, as seem for the moment to be centres of population of their own particular household of faith.

Desiring to help, these old churches have purchased property—and themselves kept title to it. The new work being weak, they have loaned their assistant ministers to these new churches. Often they have assumed responsibility for erection of buildings. The old parish is the mother one; the new the daughter. Such plan is found to work fairly well for a time. People in the new section congratulate themselves on their progress. The old parish is made up of wealthy people. Why shouldn't it help?

But soon the matter of control comes up. The old parish has footed the bills. It reckons its duty to be to control. Trouble follows. Perhaps the more desperate situation obtains of the suburban enterprise possessing too little life to care who has the control. The mother parish thinks the suburban one might do more for itself, and it says so. Everybody is familiar with details of troubles which follow. Cases can be cited in scores of American cities.

In a New England city that started to grow about 1880 there was one fine church of a certain order, and two struggling suburban ones of the same order. The latter had started under protest, and both were heavily in debt. A strong man, commanding family connection, came to the head of the one central church. He advised a policy of centralization. Partly by influence and partly by persecution the suburban parishes were brought to an end. Land was sold. Children were invited to attend the one large Sunday School.

Twenty-five years later, when the city had doubled in population, the one central church had the same number of members as in 1880. The financial income had grown, but actual attendance of people at public worship, except on special occasions, had fallen off. As for Sunday School it had dwindled to a third of its former numbers. After a waste of time of a quarter of a century, a Church extension policy that really extended was inaugurated again. Churches of other orders had been started, however, and to this day, in the city named, the religious body in question is weak in numbers, and weaker in work and its facilities for reaching the people.

In the Hudson River Valley of the State of New York, at almost the identical date, a city started to grow as did the New England one. There was and is in the centre of this Hudson River city a parish church of the same order as the New England one. Unlike the New England one, however, this one argued that its business was to preach the Gospel,

to teach the Bible, to serve mankind, not to erect one great parish that should be the glory of its architecture or the profit and honor of its minister. This Hudson River parish neither clung to the centralized policy, nor did it start branch churches to remain under its control. It encouraged the founding of self controlling and self supporting churches, aiding them financially if it could do so, but always freely transferring families and fields.

At the time the New England parish was forced to admit the failure of its policy, the New York parish, its city also doubled in population, found its membership quadrupled in numbers, its equipment ideal because it had been rebuilt and had grown with the city, its finances unimpaired, and its attendance at public worship the largest it had ever been. Its Sunday School had not grown, but that was due to its down town location. Nevertheless it had held its own in both teachers and scholars. In suburbs there existed eight other churches of the same order, one larger in membership than the original one. The proportion of communicants of this religious body to the population of this Hudson River city is nine and a half times as great as in the New England city. At the beginning of the twenty-five year period the proportion was about the same in both cities.

As late as the revival of business in America following the close of the Civil War, New York's leaders in one religious body, proclaiming their vision, declared their city would some time cover all

of Manhattan Island. They argued that New York City, in such event, would resemble a cart wheel, and that the proper policy was to locate churches around the hub. Everybody would come to the centre on streets that would be like the spokes of a wheel. In this one religious body no fewer than eight churches were located at what was expected to be the permanent centre of the city. As if the metropolis of a growing country in an expanding New World, would stop growing!

Cities are beginning to realize that they are not to have, as in their village period, sites shaped like cart wheels, but that there are to be many centres. There must be, therefore, not a cart wheel but a checker board lay out. In laying out boundaries the fact is being remembered that small churches are relatively more effective than big ones. And most progressive leaders still further remember that a church is not a reservoir, but a dynamo; not a haven, but a humming Gospel workshop.

Christian leaders in not a few religious bodies are already proclaiming that, following the close of the great war, American conditions will change in business outlook, and populations may change through the coming of European peoples. Villages will become cities. As they do so, it is being recognized that few problems are more important to Christ's evangelism than this one of scientific management of church problems in growing cities; a management that takes in both extension of the church by the locating of candlesticks in right centres and under proper control, and that thereafter devises scientific organizations for government.

REVIVALS OF RELIGION

Men and women may be compared to railroad locomotives. All persons are dynamic in some degree. They show some life, have some ambition. There is something somewhere that will arouse them. One rarely sees a dead engine. The mogul may stand on a side track for hours, but let the cause for the delay be removed and steam is soon up. The cars move.

To stir up the wills of faithful people, and the unfaithful as well, religious bodies provide evangelistic campaigns, or as some bodies call them, preaching missions. The things aimed at are deeper spiritual lives, more personal and community righteousness, larger fruits of spirit and of good works. Evangelists and missioners; what shall be their plan of attack? Shall they seek to convict men of sin, and having done so, to put into their hearts a zeal for righteousness? That is, shall they start a fire in the locomotive fire box?

Or shall the evangelist and missioner count that men, born in the image of God and grafted into the Church in baptism, have enough of the divine spark to begin with, and, refraining from exhortations, lay before them definite work to do? Do they argue that to use such zeal as men possess is the best means to get more zeal? Do they reason that to provide track that leads to a known and worth

while terminus, and open the locomotive throttle wide in efforts to reach the desired station, is the best way to cause the fire box to glow?

The number of clergymen whom other clergymen deem able to arouse zeal, to build fires, is very small indeed. Hence it happens that many campaigns and missions are not held because of lack of men to hold them. Sometimes the four or five evangelists and missioners of note in the whole country have to be waited for by some cities for months and years. When at last they arrive a tabernacle has to be erected for him. Vast numbers of people attend.

The overwhelming majority of those who attend are, however, Christian people from the churches. These people are anxious that people outside the churches be brought into them, but all the same they usually attend the tabernacle meetings accompanied by others from the churches. Dwight L. Moody was wont to complain that Christian men and women, especially women, so filled his seats that there were none left for sinners.

Professional evangelist and missioner gone, the meetings ended, the people from the churches are quickened in their zeal. If there were not many outsiders gathered in, it is pointed out that insiders are aroused, and good must come later through their efforts. Such outsiders as have been induced to become insiders identify themselves with the churches of their choice. And what then? The theory is that men and women, their hearts touched, their zeal aflame, will themselves discover avenues

of usefulness. If they do not do so, leaders in the churches will find work for them. The important part has been performed. The Gospel has been preached; somebody will see that it is practised. The fire is started in the fire box of the locomotive. Somebody will lay a track, and somebody see the locomotive started upon it to some worth while destination.

Christ taught a very definite lesson in scientific management of this problem. St. Matthew records it. A small company of men, bewildered by stirring events which they did not fully understand, was told to meet Christ at a certain time and place. That these men were not much stirred in their hearts is shown by the story, and also by events leading up to the story. The condition of the spiritual work up to that point is shown, almost tragically, in the following:

"And when they saw Him, they worshipped Him; but some doubted."

As evangelist and missioner, the point of attack which Christ chose is shown thus:

"Go ye into all the world and teach all nations."

There is here, in this scientific management of men, small evidence of fire, large evidence of work; doubtful glow of the fire box, a track that led to eternity, a task the most stupendous ever committed to men.

Every community in America today is precisely like this company of men who, by His command, met Christ in the Galilee mountains. The people today know all these men knew. And they know

much more. They know God, they know the Son, they know the Bible, they know the Church. And they know the Holy Spirit as these men in Galilee did not, for He had not yet come upon them. These men had been under instruction in religious things. So have we. These men were inclined to do right, to live right. So are we. But some of them doubted. So do most of us. Christ's scientific management then is Christ's scientific management now.

Use the grace and knowledge we have.

Such use is God's plan for bestowing more.

The need of the locomotive is a track and an engineer.

Work for Christ and men is God's scientific prescription for love of Christ and men.

Far more men and women outside of organized Christianity are found to be truly Christian than Christian leaders think. They are doing Christian work. They are doing civic and humanitarian work because of the Christian conviction that is in them. There is discovered a big Church population quite outside of the churches. And many are saying that it is not so important that this population be brought into organized Christianity as now constituted, as that such Christianity so make over its manners and methods as to bring it into line with the Church as a whole.

These church people outside of the churches recognize in the Church the one greatest force for good. They revere its historicity. They reckon its material equipment an asset. More than all, they

believe in the Head of the Church as God and Saviour. Inquiry among the throngs proves that never was this Head more honored than now.

Thousands of people, not women merely but lawyers, bank clerks, editors, artisans, and other busy men, are ready to work for God. They may not be ready to do so according to plans made for them by ministers and advanced lay workers. But work that fits them, work that is big enough to command them, proves that there are fires in all fire boxes hot enough to traverse tracks to near by stations; zeal in all hearts earnest enough for some tasks.

Evangelistic campaigns, preaching missions, that are accomplishing most employ the double method. They educate in spiritual things. They drive away doubts if possible. They do not always await the famous evangelist, nor do they build tabernacles. Instead, they utilize every available volunteer, and every existing building, possibly also street corners, parks, and shops. Then to the old way for making men see, they add the new one for making men do.

Following Christ's economy, communities in the position of the company of men in the Galilee mountains are teaching all nations, and in particular nations wherein the people are of the intelligence obtaining in American communities, the Big Four tasks for personal work, the functionalized parish tasks for team work. There are points of contact that failed to touch under the old way. Parishes are turned into schools, and the campaign and mission go on all the year. Money and effort count for more, and Christ's economy is obeyed.

PUBLICITY: THE DAILY NEWSPAPERS

In 1895 there was made a study of the daily newspapers of most American cities east of the Mississippi River in relation to the handling by them of Church news, both local and general. Much of the study was done in person, and had the advantage of acquaintance with editors and publishers who make the greatest of American newspapers. It was found that most makers of newspapers at that time reckoned Church news to be announcements of services, possibly of entertainments, with a view to helping a good thing along. When conventions came to their cities notice was taken of them, but it was usually the rule to send the youngest and greenest of reporters to cover them.

The twenty years to 1915 have seen tremendous changes. Today editors of all daily newspapers in America put Church news on the same level with all other news. After the declaration of war in Europe, and the successive diplomatic notes between the United States and Germany, the judgment of Christian ministers was eagerly sought and printed by the side of the judgment of editors, statesmen and laymen. Church news arriving at night upon editorial desks is weighed as to value on the same scales as is other news.

Causes for this change of view on the part of daily newspapers are many. Here are the chief ones:

The increasing proportion of the population of America identified with the churches;

Better men in editorial chairs, and especially in the local reporting rooms of newspapers;

Successful Church news bureaus that support reporters trained to use right terminology of different bodies, and are familiar with men and measures;

Increased numbers of laymen, leaders in other lines of endeavor, to appear in great conventions, where editors and reporters see them. The influence of the late J. Pierpont Morgan of New York in this respect upon newspapers of this country and even abroad was beyond all computation.

The fact that Presidents Harrison, McKinley, Roosevelt, Taft and Wilson addressed great Christian conventions, most of them preaching sermons that were all the more telling with keen recorders of events because unprofessional.

The noon day services in Lent in down town churches, usually of large cities where editors were able to see the crowds.

The successful efforts toward federation, as shown by the Federal Council of Churches in America; and toward unity, as shown by the appointment of Unity Commissions by practically all Protestant bodies in the world, and kindly expressions toward unity by Roman and Greek Catholic authorities.

It is the judgment of many Christian leaders, ministers and laymen, that daily newspapers are in 1916 ahead of the churches in appreciation of the importance of publicity for the Gospel and its prob-

lems and prospects. To this end efforts are making by these leaders to extend the number and influence of Church news bureaus, to train men in the handling of Church news in and from local churches and conventions, and more generally to trust newspaper reporters with inside information, later fixing dates for publication.

Concerning the latter point the story is told that when the late Count Witte of Russia visited the United States to take part in a Portsmouth Convention that arranged peace conditions between Russia and Japan, he was dined by the New York Press Club. At the tables were not only New York newspaper makers, but correspondents of news associations and practically the entire publicity machinery of all America. After dinner the president of the club told the Count, in presenting him, that if he had any secrets of diplomacy or other news that he wished to keep from the American world, from all the world for that matter, here was the place to put them for secrecy.

He was right. Christian leaders are slowly learning the lesson.

It is also safe to say that never before was Church publicity to be had from daily newspapers in better form or greater quantity than today. Committees in charge of conventions, conductors of conferences, officers of societies of all types are realizing this fact as they have not done. Speakers are beginning to provide in advance, not copies of their addresses, not extracts from them, but newspaper synopses or statements of the points and facts they

seek to put into the public mind. Beginning with Church news departments, in which some traces of the advertising qualities still appear, to help a worthy thing along, editors are now letting Church news take the run of the paper, the same as other news. This is considered by Church leaders a tremendous gain, since departments are read by people interested already in their contents, while the newspaper as a whole is read by everybody.

PUBLICITY: RELIGIOUS PERIODICALS

Without inquiries into causes, it may be said that religious periodicals, monthly and weekly, do not claim circulation at all comparable with memberships of religious bodies they exist to serve. Leaders in the several bodies say they can announce plans in their respective periodicals and find that the rank of their own people know little if anything about those plans. Advertisers, anxious to reach memberships of certain bodies, say there is no medium by which they are able to do so. These conditions do not prove that existing religious periodicals fail in their fields. All that these conditions show is that publicity machinery for the news of the churches is lacking, in so far as religious monthlies and weeklies of national scope are concerned.

Missionary and similar societies issue periodicals, for the most part monthly and in magazine form, to inform contributors and workers concerning their work. Without doubt such periodicals serve valuable purposes. Publishers of some of these specialty periodicals spend money to get them into the hands of general readers, and particularly into homes of communicants of churches served by the societies in question. Societies find, however, that news published in their pages fails to arouse popular interest; fails to reach any considerable numbers of people.

While these conditions obtain, and while there is

crying need for longer and better use of the printing press as aid to publicity for the Gospel and its extension, it is a fact that the congregation that would inform itself of the news of its own religious body is unable to do so. Such congregation seeks explanatory information along with news, the whole in such form that busy people are able to understand it.

During the last ten years a company of practical newspaper men who are helping to make the great daily papers of principal cities have given study to conditions obtaining, and to plans to aid the Gospel in meeting these conditions. These newspaper men are employed in cities from St. Louis eastward to Boston, and from Minneapolis to Atlanta and New Orleans. They are Christian men, anxious to contribute of their knowledge and experience to the cause of publicity for the Gospel through the medium of the religious periodical. These men have arrived at the following conclusions:

1. That editors of religious periodicals need not necessarily be ministers; that they must be men who have the news instinct, and ability to judge of the relative values of Church news; and that they must be at all events the best men for the work, ministers or laymen.

2. That newspapers and not magazines are the desired mediums, since they can be made at less cost per copy, and since people read newspapers as they do not read magazines. And that the contents of such newspapers should be restricted to news only, without argument or editorial bias, such news always to carry along with it enough explanatory

matter to make the news comprehensible to the least informed person.

3. That issues ought not to be frequent, for the double reason that it is not essential that busy people read up every week, or even every month, about the progress of their Church; and that there does not arise great quantities of news that it is really worth the while of busy people, even the most earnest of Christians to read. It is declared by these newspaper experts to be quite possible to make a newspaper that is fresh in contents, and that covers the whole field, and yet issue it only about five times a year. Hence they recommend that there be two issues in the fall, one in January, a fourth in March, and a fifth in May.

4. That the price ought to be low, not above two cents per copy, and in order to accomplish this to use paper and illustrations of the grade of the best daily newspapers.

They say that whatever is good enough for readers of the Boston "Transcript," the Chicago "Tribune," the Philadelphia "Public Ledger," and the St. Louis "Globe Democrat" is good enough for the members of any congregation in America. They advise against individual subscribers, and recommend that copies be sold in bulk to officers of congregations, or of men's clubs, and by them sold or given to members of their congregations, and perhaps to people of their communities.

These experts urge that such newspapers be not dated in one large city, and edited for the entire country, but that the common syndicate plan of Sun-

day newspapers be employed. That is, they recommend certain general news, with common illustrations, be issued simultaneously in principal cities. They suggest that the name of such periodical be the same, but that it be dated in the city from which issued, and have added to the general news matter such local news matter, with illustrations, as will make it a local newspaper. In other words, they urge an application of the daily newspaper plan to the religious field. Their main purpose is not, however, to imitate the daily newspaper, but to produce a newspaper that bears a local date, and carries local news, since people read local as they do not read general newspapers. Far larger circulations are thereby possible, and local advertising will become available to help bear expenses.

Finally, these experts insist that such newspapers, both in their general and localized features, be restricted to one religious body. They point out the varying expressions employed in different bodies, the wide ramifications of the work of the large bodies, the cost of printing matter which some readers might not care for, and the tremendous fact that it is hardly worth while to trouble busy people with information concerning religious bodies other than their own. They point out that, if the situation warranted, some news of other bodies might be given, but they are sure that the best results will follow a limitation of contents to respective bodies.

GETTING, GIVING AND USING MONEY

A man who induces another man to give five dollars is a greater benefactor than the man who gives the five dollars. When seeking money gifts to support and advance efforts for Christ and men it is not essential also to seek glowing tributes to the efforts from men of money. Seek rather the money; it is enough that the seeker and his advisors approve the efforts. In Christian work more hearts quail over finances that over any other part. Those who keep heart and win money bear in mind always that it is a mighty poor ambition that cannot outrun a pocketbook. In getting money gifts there is no such thing as hypnotic or other mysterious spell over other men. It is definite plans, clear presentation of them,—and keeping at it. This is scientific management, and it can be so deftly employed as to get dollars for worthless schemes while poor management gets dimes for honest ones.

If a man ask other men for money for missions, for hospitals, for church support, will the other men take offence? Beginners invariably assume that they will. As matter of fact, they will not. All men recognize the need for money to promote worthy work. Most men honor the leader who secures the money for it. The late James L. Houghtaling said he always gave such leaders the best seat in his office when they called, even if unable always to give them more. Churches that demand of mem-

bers largest sums for parish work and for missions are strongest and largest.

A common error is to assume that men must first be informed, next be interested, and last of all be asked to subscribe money. Christ's economy is shown in His saying about the heart and the treasure. Getting a man to put his money into a cause to the end that later he may put his heart into it is one of the best ways in the world to preach the Gospel.

Men and women, going out to other men and women of their own parishes, and asking those whom they know in social ways for money for parish support and for missions, are in some respects in the most difficult position of all financial promoters. It is found, in this position, that thousands volunteer for the service, and when they have performed it are more stirred in their wills for Christ and men than ever before in their whole lives. The reasons are they have given themselves, and their arguments put up to others have converted themselves. Their universal experience proves again the economy of the "go," and the blessing from God to those who give.

At the present moment men and women of large means are giving in larger proportion in numbers and in amounts than people of moderate means. No obligation rests upon the man whose easy sum to give is $10 that does not rest with equal weight upon the man whose top limit is ten cents. Moreover, a few persons in all churches give seventy to eighty per cent of the parish income. Others let

them do so. One church with 1,600 members counts high water mark of envelope subscribers at 448, another with 1,100 counts 302 large, and a third with 270 thinks it fortunate in having 118. Note the larger proportion in the smaller congregation; another phase of the relatively greater effectiveness of the small church.

Many churches are now training up and keeping in office financial experts in Christian benevolence. A man of a peculiar financial mind, if one may so characterize a man, is required, and he must be in touch with the financial world. He studies points in giving, and selects the right time and not the wrong to make financial canvasses. He and others find that, through scientific management, not only can complaints about money appeals be reduced to a minimum, but that the same congregation can be taught to give two to four times as much money as it has done.

Individual wealth has increased enormously within the last ten years, and yet during that time, and indeed for twice that time, the average gifts of communicants of churches has hardly increased at all. If the total income of all Episcopal churches be divided by the number of Episcopal Church communicants the quotient will be $20; the same, Presbyterian, $19. And the average goes on down to $2.50 in the case of some bodies of colored Christians in the South. The averages vary slightly, but only by the merest fraction. Some financial experts in Christian stewardship are studying this phase of their subject. Gifts to missions have

doubled within the past six to eight years, yet the total average gift per communicant, all causes, remains very nearly the same.

A child in a Sunday school class puts one cent upon the plate. He believes the money will be used to help the cause of Jesus Christ in the world, in which cause he has been taught to believe. A young man, looking forward to business and professional prospects and perhaps living cheaply upon a modest wage, responds to an appeal at church and welfare society and contributes twenty-five cents. Older men and women, better settled in their affairs in life, attend public religious worship in the morning, and each puts one dollar upon the offertory plate.

Following each of these acts there arises a responsibility which did not exist before. It is created by the gifts, and it consists in seeing that the money accomplishes work for which it was given. It is not enough that it accomplish some of the work. The responsibility is that it accomplish all that is humanly possible for it to achieve. Whatever is best in method and in equipment it demands. Anything less wrongs the giver, wrongs the cause, wrongs God. It is a continuing responsibility, for while the money is spent there is received something for it, and that something, always belonging to God, demands in turn its use to the full in God's service. A responsibility created by the gift of the penny, the quarter, the dollar, goes on forever.

CHRIST TOLD HIS DISCIPLES
THERE WERE OTHER THINGS
WHICH HE COULD NOT TELL
THEM BECAUSE THEY WERE
NOT READY TO HEAR THEM.
MAY BE THAT EXPLAINS WHY,
GENERATIONS AGO, THE
CHURCH FORMULATED CREEDS
OF THE CANDLELIGHT, AND IS
NOW, AFTER ALL THE
CENTURIES, FORMULATING
CHRIST'S CREED OF THE
CANDLESTICK.

CREED OF THE CANDLESTICK

Created in the image of God, I possess some of His nature, and this I do by birth; later getting more of His nature by being grafted into the Church in baptism. With my whole heart I believe the Light which I was born to hold up; its purity in a sinful world; its sufficiency as God and Saviour; its authority as set forth by the Church. And as I realize God's full Revelation, the perfect candle-light, I am bound as candlestick to do my part to hold up the Light well and not ill, to the end that that full Revelation may be seen and known of others.

Through the Sacraments of the Church I strengthen my birthright nature on its spiritual side, but for growth in its completeness, spiritual and material, I must use myself in all my parts. Personal work for Christ and men is scientific management both of that nature with which I was born, and of that to which I have attained. And in this management I am always to observe three great laws—

To go rather than to come;
To give rather than to get; and
To do rather than that others do for me.

As rules of conduct in believing, in holding, and in working, I am to possess myself of large visions and aims, but always to be willing to start, whether

alone or in the company of others, with small and humble plans to realize upon them.

I must be ever ready for change in material things, and in those things I must hold fast to enough history and precedent only, as against improvements in candlesticks and ways to hold them, as will serve to identify me and my task.

If a giant in intellect, or in material achievement or inheritance, I will refrain always from insisting upon a giant's right, realizing that Christ's democracy and the Holy Spirit's scientific management are one in proclaiming the supreme task to be the welfare, the chance, the service, and the salvation of the average man.

*Signed.....

Date.....

*If you believe this Creed of the Candlestick, and will try to live it day by day sign your name as indicated, and enter the date of such signature.

FRATERNITY OF PRAYER

The Fraternity has no officers and holds no meetings. It consists of men who use a pocket Prayer Book, containing prayers by Phillips Brooks, the Rev. Dr. James I. Vance, the Rev. Dr. William R. Huntington and others.

The Fraternity Prayer Book was edited by the late rector of Grace Church, New York, just mentioned, and four thousand copies have been sold.

The Prayer Book is bound in cloth, and contains Family Prayers, and Prayers suitable for opening services of Conferences, Men's Clubs, and public meetings.

Names of Fraternity members enrolled, when desired, in a big Fraternity Book.

Postpaid, ten cents per copy; $1 per dozen copies. Copies make admirable and suitable gifts for members of classes and clubs.

THE SEABURY SOCIETY,
52 East 25th Street, New York.

Summer Week-Ends

Montanac Summer Conferences, Rocky Point Park, Greenwood Lake. A Summer Conference and School, Recreation Centre and Delightful Week End resort for Christian men. Modelled on Northfield lines, but exclusively for men—who may bring their wives and sisters—if they have such.

There are many Summer Conferences, but none are exclusively for Church men, and all are long distances from New York. Greenwood Lake is a suburb of New York and Philadelphia—the greatest centre of Church strength in America.

Rocky Point Park is reached by fast trains in Summer, and auto roads go direct to it from Fort Lee, Nyack, Jersey City, Newark, the Oranges and Paterson. The Seabury Society has option on the park at $50,000, and has pledged $30,000 toward it.

Wanted, $20,000 to complete payment on site, $15,000 for Montanac Hall, and $5,000 for the Chapel of the Risen Lord. There can be created here the largest Summer School in America. The site is the most beautiful of any—just as it stands.

The plan is for Church men, especially volunteer workers, of different religious bodies, to use park and buildings ten days each, to study their respective problems, and meet their leaders.

Who helps us?

THE SEABURY SOCIETY,
52 East 25th Street, New York.

The Seabury Society

Takes its name from the first American Bishop. Started in the Episcopal Church in New York, and its members still limited to communicants of that Church. The Society co-operates, however, with Christian men of all religious bodies.

Some of the men now active in its work began as volunteer lay workers under Bishop Potter of New York in 1898. In 1900 they became a Lay Helpers Association and furnished volunteer lay readers, Sunday School superintendents, organists and Church masters for the founding, by the Church's official agency, of seventeen new Episcopal churches in suburbs of New York and Brooklyn. Methods of Church extension, first employed by them, have been copied in many other cities and in several religious bodies.

In 1905 the name was changed to the Seabury Society of New York. The Seabury function is that of a Consulting Society on methods of practical Christian work by men—personal, parochial and associational. Membership in the Society, $5 a year, including all literature, and privileges of all conferences.

Correspondence invited.

THE SEABURY SOCIETY,
52 East 25th Street, New York.